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# Greetings!



## PROBLEM OF MASTERSHIP

*Dear Fratres and Sorores:*

Perhaps the best approach to this subject is to arrive at a general definition of what constitutes mastery in any activity. Certainly, it must be agreed that mastership requires activity, that is, initial effort. It is an individual attainment and not an endowment or inheritance. We may say, then, that mastership is the attaining of perfection in a function or art. Art, in this sense, also alludes to any science, or to manual as well as intellectual enterprise.

Obviously, from the foregoing, a master is one who excels in his or her specific undertaking. Consequently, we have master artisans, artists, teachers, scientists, physicians, and spiritual practitioners. A master spiritual practitioner is one who is well versed, not only in a spiritual idealism, that is, in possessing a knowledge of Cosmic laws and principles, but who has acquired, as well, the skill to apply his knowledge to the mundane affairs of man. Again, we see that in spiritual and moral values, a master is an *active* person; his mastership is the result of the reduction of his exceptional knowledge to an objective and expedient end. In fact, the only way one can display mastership, whether in the execution of fine silverware, or in connection with mystical principles, is by *accomplishment*.

Mastership in any realm is a matter of first expending conscientious effort and long, laborious practice. In recognizing a master we are recognizing the gradual development of a skill. The mastership of an individual can only be realized by the fruits of his work in comparison with that of others who are striving along parallel lines. Mastership is derived not alone from a sudden illumination, inspiration, or hunch. One may have an ideal, an inspired mental image of doing something differently and more efficiently, but it must first be tried. It is the application of effort in spiritual matters as well as in some craft that brings about the refinement of which mastership consists.

Practice results in the development of one's functions and often the awakening of dormant talents. Slowly, it also brings about the coordination of whatever special powers we have. Practice *may* also reveal that mastership in some chosen enterprise *cannot* be ours. Every artist cannot be a Rembrandt, nor every composer a Beethoven—any more than every spiritual idealist can become a renowned mystic in achievement. Practice, if intelligently performed, will improve all of us. It may reveal as well that we are not equal to our aspirations. It may disclose that though we may improve our results, yet our personal talents and abilities are such that we cannot exceed the work of another. In other words, it may be disclosed that we may not attain that perfection which constitutes mastership.

Just what is a spiritual or Cosmic master so often referred to in religious and mystical writings? Historically, they are principally mortals; they are individuals who have been students of some moral philosophy or religious teachings to which they have given much profound thought and contemplation. Psychologically and mystically they have induced a personal, religious, or mystical experience. They have had an intimate consciousness of what, to them, is the Absolute, the Cosmic, or God. They then feel a unity with this transcendent reality. As the result of such a *theophany*, they are illumined. They have a more perspicuous insight into human relations and man's affinity with Nature.

All of this has not as yet made the man a master, except perhaps to make him a convincing exponent of what he believes or professes to know. His mastership is only revealed when he goes out among men, enters into society, and brings his transcendent experience down to a utilitarian, everyday level. In other words, when he exerts an unique power of accomplishment because of the enlightenment he has had, then he *is* a master. Before that, one may be a master

teacher or philosopher but not a spiritual master.

Metaphysical systems and mystical teachings often relate that the intelligence of these spiritual or Cosmic masters, even after their transition, continues to help struggling humanity. Simply stated, in their mastership of time and space and of the conditions that may exist between the mortal and immortal worlds, these masters are conscious of the foibles and derelictions of a less enlightened humanity. In spiritual compassion they then assist the aspiring mortal to solve his problems and surmount the difficulties which he confronts in life.

We may use a homely analogy to explain this relationship. The function attributed to these Cosmic masters is equivalent to that of a professor of mathematics who notes the sincere efforts of a student to solve a particular problem. He then observes that the student lacks the comprehension of an essential part of mathematical knowledge; the professor accordingly gives him special instruction. With such help the student then is able to assist himself.

Certainly it is patent in the analogy above that the student of mathematics would never become proficient in the subject and acquire mastership except eventually through his own efforts. A kind and benign professor who would do the problem for the student would actually be a handicap to the latter's education rather than a help. The Cosmic master, then, whether he can inspire the mind of a mortal from another plane of consciousness or instruct him visually and orally on this plane, will *never* substitute for the personal efforts, meditation, exercises and practices of the student himself.

The false mystical philosophy, and often theology, is one that robs the individual of his own opportunity for mastership. It is the one that makes the student or aspirant a puppet in the belief that the Cosmic masters, as unseen intelligences, may be appealed to

as intermediaries to accomplish what one cannot or will not do for himself. Psychologically, man is fortified by the belief that there are transcendental powers to which he can appeal or which he can invoke at times. But it is necessary that he also believe that such powers will only become an extension of his own. He should believe that their purpose is to give him further knowledge and mental, physical, and moral strength to succeed personally by his own enterprise. If, in one's system of teachings, the "masters" become a substitute for the exercise of one's own inherent powers of self, such teachings are false and dangerous.

In the Far East, we find among a great number of people a belief in numerous invisible, supernatural masters. They are thought to constitute a kind of hierarchy of genii who are arranged in accordance with the greater or lesser powers which they are said to exert. In other words, they are thought to literally stand ready to do man's bidding.

Some individuals are actually helped by this kind of superstition, but they do not attain this help as a result of a personal master. Rather, when they fail, through their inability or indolence, to achieve a certain end, they are saved from a sense of inferiority by means of this belief. Immediately they appeal to one of the numerous "masters." The problem in the majority of such instances, of course, is no nearer to solution through appeals of this type. But when the act asked for does not materialize, the individual suggests to himself that "it is not the Master's will that it be done." In other words, the individual excuses his own failure and frees himself from a feeling of inadequacy and inferiority by this kind of idea.

An analysis of the explanation of these various masters which many of these persons refer to reveals them to be nothing more than figments of their own psychological idealism. The masters believed in by such persons are

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actually often unknown even in any traditional religion or system of mystical thought. The name of the master is either one the devotee has assigned to "his Master," or he may have no appellation for him at all. It is found that the individual, however, has a *spiritual ideal*.

This ideal is the result of his cogitation on some personal problem or an impersonal, abstract one. The individual desires a certain satisfaction in connection with the problem. In other words, there is the desire that the problem be solved, a mystery cleared, certain questions answered, or a void filled. The individual then imagines the kind of being and the attributes which he would need to have in order to achieve this desired end. One may say that in the subconscious there is a *transference* of the spiritual ideal which the person has to an imagined, external, transcendental personality. The hope, the wish, is transformed into an imagined, supernatural entity.

Of course, such a master is always emotionally satisfying to the individual. The Master is born out of the ideal which he has. If he can make the ideal seem alive, it brings a kind of deceptive gratification. He has thereby created an image of fulfillment in which he can take refuge when reality becomes too difficult to confront. The fact that his resorting to this kind of psychological master does not actually remedy any situation does not trouble him. As we have said, he considers the failure not to be his. Rather, he believes that such failure is the consequence of another and "higher purpose" that his Master, the imaginary one, has in mind for him.

It is apparent that masters of this type which some individuals set up for themselves are not *true* Cosmic masters; they are self-induced delusions.

Faternally,

RALPH M. LEWIS,  
*Imperator.*

### How to Study the Monographs

Every day many letters are received from members asking the advice of the Department of Instruction concerning the proper means of monograph study in order to gain the most from the reading.

A review of the various study methods indicates that probably the best way to really learn any material is by using a technique taught in college How-To-Study courses, popularly termed the "S Q 3R," or "Survey Q 3R," method of studying. This technique is outlined in detail in many books, including F. P. Robinson's *Effective Study*, a standard college How-To-Study text.

Briefly, the name of the technique indicates the way in which it is used, for it means "Survey, Question, Read, Recite, and Review"—the steps in which the study is done. We will proceed here to outline the basic system as it applies to the monographs.

Like all course or study material, the monographs contain only a few basic or major points in each lecture, with supporting, substantiating, or explanatory material filling in the rest. Also, like any other study material, the lessons contain clues indicating these important points. The majority of these are obvious, such as the paragraph heading and the points in the summary. The illustrations also often offer valuable clues.

Thus the importance of the "Survey" is shown: skim through the entire monograph, noting the paragraph headings, the summary, and other clues in the lecture.

Now we come to the "Q" or "Question" part of the method, and here is where our work actually begins. Turn the first heading into a question which will serve to arouse your curiosity and cause you to really read to find the answer. This will help increase your understanding and will also make the point stand out in the explanatory material.

The first "R," as we have shown, stands for Read. Now that you have formed a question, you read to find the answer. Go right to the end of the first section, not passively plugging along, but actively searching for the answer.

The second "R" indicates that we *Recite*. After reading the section, put down the monograph and try to recite the answer to your question. Don't try to quote from the lesson, but use your own words. If you don't remember, glance over the paragraph or section again. Take very brief notes, putting down cue phrases in outline form in your notebook.

After learning the first paragraph, page, or section in this way, go on to the next and repeat the Question, Read, and Recite steps

for each one until the entire lecture is completed.

After you have read the entire lesson in this manner, review your notes to get an over-all picture of the various points and their relationships; check your memory by reciting the major points under each heading. Do this by covering your notes and trying to remember these main points. Then uncover each of these in turn and attempt to recall its sub-points.

Once you have studied the monograph in this manner, and are satisfied with your results, go back and perform the experiment for the week if there is one. By being thoroughly familiar with the subject matter of the lesson, you will find it much easier to perform the experiment that proves it.

At first, this procedure is going to take a little time, because you will have to train yourself to study. After a while, it will become easy for you, especially if you study regularly each week, and do not allow monographs to accumulate. Furthermore, you will never be satisfied thereafter to merely read a monograph, and you will have learned the distinction between reading and studying.—W

### Does Prominence Signify Evolvment?

A frater of Canada now states: "I have been thinking and wondering a lot lately about our evolving personalities. Why do we not see more of those who are nearing perfection? It seems there should be a large number of highly evolved personalities on this plane, considering the advanced age in which we live. Do such personalities withdraw into obscurity as they are being evolved? I would think that they would be elevated to prominent worldly position."

The question here, as we see it, is the determination of evolvment. What constitutes the evolvment to which the frater refers? Then, does that evolvment go hand in hand with prominence? Further, of course, just what is meant by prominence? We shall consider the question in this categorical order. Let us begin with the *intellectual* aspect of man's nature. Generally, the age in which we live affords the average person in most civilized lands the opportunity of furthering his education. Education, except in the extremely economically depressed countries and

some exceptions, as well in those countries having religious and political despotism, is more accessible today than in any other period of history. In comparison with the past, public schools are extensive. There are, too, many opportunities for higher education for those who are ambitious, such as scholarships.

In this technologically and at least scientifically advanced age, we find an increasing number of these *intellectually evolved* persons. Because of their specific training, they are afforded excellent opportunities in the business and professional worlds, which provide them with personal probity as well as substantial income.

However, there is yet another kind of evolvment to which undoubtedly the frater has reference. This is the evolvment of the personality. We do not mean congeniality, but rather that refinement of self-expression which constitutes philosophical insight and such mystical unity with reality as causes one to rise above the usual foibles of human character. It is manifested in tolerance, a broad view, and the endeavor to give freedom to the more subtle psychic forces and perceptions of one's being.

The religionists might refer to such an individual as spiritual, the mystics, as an evolved consciousness, and the intellectuals would perhaps call him an enlightened mentality or an inspired idealist. Are there more of this type of individual than there were, shall we say, one hundred or two hundred years ago? On this we can only speculate and offer a personal opinion, but we will venture to say that percentage-wise, even considering the world population increase, there are no more mystically evolved personalities than there were in the past. Education and technological advancement do not necessarily create that sensitivity of consciousness known as spiritual or mystical evolvment. Many specialists in the professions are wealthy but they are often avaricious, envious, and intolerant. Many intellectuals have a low moral sense and are ruthless.

Oftentimes, but not generally, academic pursuits cause a sacrifice of response to the other aspects of one's self-consciousness; that is, one sacrifices conformity to what are known as the virtues. The intellectual may, in the pursuit of his ideal, believe that he

must forfeit all else in life toward its attainment. Therefore, that individual becomes callous. He intentionally suppresses certain sympathetic responses which might move him in the direction of mystical or philosophical idealism. These ideals, at least he so believes, conflict with his material and empirical views. They are thus thought to be an obstacle and are disregarded. Eventually such persons find that certain of their psychic impulses become less and less felt. The individual perhaps is a success materially, but nevertheless displays a mean and self-centered character.

One who has evolved his personality mystically, expanded his consciousness of self, may gain prominence in one sense and yet not in another. The individual may not have that prominence which the world recognizes. This brings us to the topic of *prominence*. To be prominent is to stand out, to be easily discerned, to become even conspicuous. It requires that one does or has done something which draws attention to him. One can be a prominent fool as well as a sage. By common usage, however, we have come to associate prominence with some socially accepted act. The opposite kind of prominence is known as *notoriety*.

Before one can be prominent, he must excel in some quality. He can only attract attention to himself, directly or indirectly, if he does excel. Further, that in which he excels must be of a nature that is readily recognized and understood by another. If the qualities of one are unrecognizable because persons are ignorant of them, then the individual is not prominent to such persons, no matter what his proficiency. Therefore, popular prominence is of those characteristics or qualities which the majority of men recognize as exceeding some function of their own.

Prominent artists are often at first only so recognized and accepted in their own circles. They may have a style that the public cannot understand or appreciate. The same may be said of other specialists. A mystic, one having a highly evolved consciousness, may not be recognized as prominent by the public at large. If one has no aspiration toward mystical and philosophical insight, and the development of his latent faculties, such accomplishment in another has no particular value to him. In fact, such a person may often think the mystic to be inferior because

of his extremely different and often incomprehensible terminology and views. The tendency of the human ego is to ridicule that which it does not understand rather than admit its own ignorance. Many mystics, for example, who in more enlightened times have had their works and lives acclaimed, were derided as fools by their contemporaries who then did not understand them. Of course, the same may be said of poets and those who have furthered humanitarian ideals which were far in advance of their time.

There is the problem of *values* to be taken into consideration also. The more materialistic a nation or people become—and there is an intense wave of this at present—the more are individuals measured by such kind of values. Such questions as these are commonly asked. Has he a big home? Does he belong to an outstanding, expensive and exclusive club? Is he wealthy? Is he making a big salary? Is he the head of a large corporation? Does he receive recognition by the press, the local politicians and the like? If an individual fails to meet these conditions he is appraised by many persons as having no prominence whatsoever. The individual actually may have noble *idealism*, have a broad view of life, a profound understanding of human relations, and yet be accepted as nonprominent, if not quite prosaic in his relations.

Many persons with an evolved consciousness are of this category; that is, they have no worldly prominence. Actually worldly prominence, resulting in adulation, with the pretense, hypocrisy and parasitism that accompany it, would be a hindrance to their real interest. We must not, however, create the impression by what we have said that one who is successful in material or professional endeavor or who has acquired an abundance of worldly goods is, therefore, not evolved in consciousness in the mystical sense. We know many Rosicrucians who are prominent in the generally popular sense. They head corporations. They are outstanding in some branch of science or as physicians, government dignitaries or military officers. But they are also *mystics*. They are persons having an excellent, well-developed personality, displaying all aspects of the integrated selves of which man consists.

There is little to indicate to the masses that these prominent Rosicrucians are mys-

tics, because these Rosicrucian mystics resort to no eccentric conduct or preachments. Those who know them in a business or professional relationship would praise their integrity and nobility of character. They would refer to them as compassionate, fair, tolerant, and as possessing high ideals. The motivation behind all these qualities would be their mystical temperament and the study of the mystical precepts in the Rosicrucian teachings. Many such prominent Rosicrucians whom we know will readily acknowledge that it was their membership in AMORC, what they had learned from it and *applied to their lives*, that contributed in a major way to the worldly success and prominence which they have attained in the eyes of other men.—X

### This Issue's Personality

It is both interesting and significant that those who serve the Order in the capacity of Grand Lodge officers in the various jurisdictions of the world have had most diversified lives. It would appear that life prior to their officership had almost been designed to train and prepare them for the demands made upon them by their Rosicrucian duties.

Such, too, is the life of Dr. H. Th. Verkerk Pistorius, Grand Master of Holland. Frater Pistorius was born on April 2, 1908, in Surabaya, Java, which was then the Dutch East Indies. His father was superintendent of some twenty tobacco plantations. His earliest memory of childhood was of a large country house facing a lake, above which towered in the distance Lamongan, one of Java's active volcanoes.

Young Pistorius had his preliminary schooling in a village some one hundred miles distant from his home. He recalls, with pleasure, that his weekends were spent duck hunting on the lake with his father, or picnicking in the nearby forest. As excellent as was the paternal care shown him, his father neglected giving him a formal religious training because the latter did not favor it. The inherent religious feelings, the spiritual inclination, however, made themselves felt emotionally in young Pistorius at an early age.

At the age of 17 he went to Holland, finished his secondary schooling, and enjoyed a European education. While in high school

at The Hague, he was on the debating team and lectured on various tropical subjects. He published a monthly periodical which linked the high schools and gymnasia in The Hague. The periodical continued to be published for a considerable time. Subsequently, Frater Pistorius returned to the Dutch East Indies and applied for outdoor work on one of the coffee plantations because of his love for the outdoors. Living without companions eventually depressed him, and finally he obtained an office position with a large oil corporation. This, however, obliged him to move about the Indonesian Archipelago.

One day Frater Pistorius' wife caused him to realize how evanescent are material things. Circumstances, he was told, gave him material advantages but could likewise easily take them away. Thereupon, he began to study esoteric literature—astrology, metaphysics, the works of Madame Blavatsky, and numerous others. His was a serious search for *something*, but just what that was he was not certain. He finally decided he needed to return to Holland and study philosophy. But just at that time the book *The Magnum Opus of the Rosicrucians* came to his attention. He was subsequently brought in contact with Grand Master Visser of the Dutch East Indies. Through him he was introduced to the Ancient Mystical Order Rosae Crucis. Frater Visser's personality and remarks inspired him.

In 1942 Frater Pistorius, as many others, was a victim of the Japanese invasion of the Dutch East Indies. He was shifted to a series of twelve Japanese prisoner-of-war camps in succession, but was miraculously protected. He worked as common laborer for a few cents a day to supplement the scanty food the Japanese provided. He came, during that period, to recall the words of Frater Visser: "Poverty is instructive, only it is so fatiguing."

The supply of medicines to physicians became exhausted, and many thousands of persons suffered. Frater Pistorius, though only in the middle degrees of AMORC, had developed a considerable technique as a healer. After his grueling work each day, he spent many more hours giving treatments to those who appealed to him.

While a war prisoner, Frater Pistorius had many strange mystical experiences. He later had them confirmed by mystics as being realities. He returned to Holland and con-

tacted Frater Jan Coops, Grand Master of that country. He ably assisted Frater Coops in his work as time permitted. He went again to Indonesia, but subsequently returned to Holland and completed a course at a leading University. He then came to occupy an important position with a large petroleum company. At this time the aging Grand Master, Jan Coops, was in need of permanent assistance. Frater and Soror Pistorius decided that the former should resign his executive position, which demanded so much time, and serve the Order in Holland. This meant a great financial sacrifice. However, they were soon Cosmically assisted by another fine position which was offered him. This did not make such demands on his time, and further allowed him to remain in Holland to continue his service to the Order.

Since the transition of Frater Coops, Frater Pistorius has been appointed by the Imperator, Ralph M. Lewis, as Grand Master of Holland. In this capacity he functions most excellently. His literary ability has made it possible for him to offer several very splendid works for the spiritual and financial benefit of AMORC in his country. Soror Pistorius has been not only an inspiration to her husband in his Rosicrucian duties, but also devotes many hours each day to the furtherance of AMORC in Holland.

It is people like the Pistorius family who are noble examples of the lives of Rosicrucians in our times.—X

### Does the Cosmic Decree Transition?

A soror of the state of Virginia asks our Forum, "Why believe that the Cosmic wills our transition if mere man can change it?" The same soror further states, "I simply cannot reconcile present-day catastrophes—the sinking of shiploads at once, the cremating and gassing of thousands at once, etc.—with the teachings that the Cosmic wills our time to depart this life. I have questioned this before but did not have a satisfactory explanation."

These questions resolve into one; namely, if the Cosmic exercises *will* and directs the affairs of man, can man oppose the will of the Cosmic with his own? In my opinion, the term will of God, or will of the Cosmic, is a misnomer. First, it does not convey the

true function of the Cosmic Mind; second, it causes an idea to be had with which it is often impossible to reconcile the experiences of every day. Ordinarily when men refer to the will of God, they use the word in the same sense as the human will. It is a conception of the faculty of preference, the ability arbitrarily to choose between alternate things or acts. The conferring of this human faculty upon the Cosmic Mind, or God, is actually a human weakness. It is an inheritance of a very primitive thought. It is that interpretation of God known technically as *anthropomorphism*, which means a god that is manlike.

Man's evolution of the idea of God has, to an extent, kept abreast of his own intellectual and physical development. When man had little or no knowledge of natural law, when the most simple phenomena such as lightning, sunrise and sunset were great mysteries to him, God then was identified with such phenomena. In fact, anything superior to man's power—and understanding—was apotheosized, that is, conceived as a deity of some kind. Psychologically, the premise was that God is any *power* or *source* greater than man. Man did not necessarily conceive such gods as being beneficent or particularly concerned with the welfare of himself; in fact, man did not love such gods and often he did not believe that they loved him. He was imbued with a fearsome respect for their ubiquitous power, just as a small boy looks with intermingled feelings of fear and admiration at a giant steam locomotive.

Slowly man mastered many of the things which he once feared. He was finally able to control almost all living things. Many things not directly subject to his control, like the elements, he came to understand. The understanding removed the dread fear of them. This gradual supremacy which he acquired he rightly attributed to the power of his own mind. It was his ability to *reason* and to *think* that was making man a master of his environment. He was conscious that therein was his greatest asset. Notwithstanding his advance, man has likewise been conscious of certain continued limitations. Also, his admiration has grown for the magnitude of the universe as he perceives it. There was existing in this universe so self-evident a skill, far exceeding his own prowess, that



man's conception of God, his ideal of the Supreme Power, was thus transcended. God, of course, must exceed man. Man's greatest asset is not muscular strength but mind. Therefore God, man believed, must be a being that exercised mind but to a far vaster extent. The anthropomorphic conception of God became a being that *thinks, reasons, and wills*.

Since man creates what he wills, men believed that their God did likewise. Each thing that is, is contended by many religionists to be the result of a divine decree—an expression of will. Men are quite well aware that they are prompted to exercise their will because of desires which they have, especially desires of a mental nature. Desires which are directly of the body, as the appetites, do not require will to enforce them. A normal person does not need to will himself, for example, to eat or to drink. The mentality, however, creates *artificial desires*. We have moods or inclinations which are the sum total of our thinking and of our feeling. These become mental desires or preferences. They are often so impelling that we choose them in opposition to an appetite. Many times we refuse to eat when hungry, simply because we have some mental desire, some purpose which so occupies us that we do not wish to take time to eat. Again there are those who, for analogy, go on hunger strikes. They choose an *ideal* or a mental desire instead of a bodily appetite.

When men ascribe will to God, they are thus conferring upon Him desires. The question then arises, What kind of desires would God have or *need*? If the Cosmic Mind or God is self-sufficient, constituting the whole of being, desire could not be experienced. A condition of plethora is usually attributed to the Divine state. This plethora is a *fullness*. A Divine desire would be an indication of a lack in the Cosmic. Can God lack anything requiring Him to will — to prefer — something apart from His own nature? Further, if something could be desired by the Cosmic or God, from whence would it come? It would have to be desired because it is not in God's nature. Therefore, from where would it be acquired? If everything must come from the *One*, out of the Cosmic being, then it must be apparent that there would be no desire for something which already is.

It is but a polemic and circumlocutory discussion to counter by saying God's will is not a desire or a preference for things but a wish that His *purpose* be fulfilled. To declare that God must *will* man to do this or to do that infers that there is an alternate way; namely, that man can escape from the Cosmic plan and be or do something else. This ascribing of purpose to God, that is, his will that something shall come to be or shall be, is an atavistic idea—it is a going back to a time when primitive man conceived that there is also a malevolent power or intelligence in the universe. This they called by various names. Today this being is conceived of in orthodox circles as Satan. It was believed that there was a Divine struggle with Satan for supremacy in the Cosmos. Each, God and Satan, had final ends or purposes they sought. It was God's will to achieve His ends and Satan sought to enforce his own objectives.

If God has a purpose which He must will — that is, choose — and toward which all creation is evolving, it is an indication of the lack of perfection of the Cosmic. It would mean that God has not yet attained His final and perfect state. I am reminded of the splendid words of Spinoza with respect to this thought: "The latter appear to affirm that there is something external to God and independent of Him, upon which, as upon a pattern, God looks when He acts, or at which He aims as at a definite goal. This is simply subjecting God to fate, and nothing more absurd than this can be maintained concerning God, who is the first and only free cause, as well as the essence of all things as of their existence."

"God is the essence of all things as of their existence" means that all laws, all phenomena in their primary state, always have been and are of God. The way things are and will be is *now* the full and perfect plan of the Cosmic, from which nothing can escape. That something shall happen one way and something else another way does not signify an arbitrary fiat or expression of God. It is merely that the effects are different because the causes have varied. That some men shall die today and others pass through transition tomorrow does not mean that the Cosmic has "willed" a specific time of transition for each. It is part of the great Cosmic Order that humans have a certain

amount of flexibility in the exercise of their being. They can misuse their powers and terminate their earthly existence today. Others, through application and circumstance, can use their earthly experiences wisely and thus live longer. . . .

We say in our monographs that the Cosmic wills the transition of every man. Perhaps we should not have used the word wills. It creates the misconception that the Cosmic Mind has inscribed the hour of passing for each mortal. What is really meant is that in the mind of the Cosmic there is an effect for every combination of causes. Whenever a man shall so live that certain causes shall come about, the effects of which mean his transition, then he shall die. A shipload of humans sinks and hundreds of lives are lost. The Cosmic has not arbitrarily willed that at that hour catastrophe is to occur and that it shall be the appointed time of transition for each one on board.

It is in the Cosmic Order, however, in the very nature of that which is the Cosmic, that men through their sociological and political affairs and their technological developments can invoke causes which, by the necessity of their nature, will bring about death. Humans themselves, collectively as a nation or as a group, instigate causes which bring about their end. It is in the essence of the Cosmic that every mortal shall pass through transition. It is likewise in the essence of the Cosmic that man himself evokes the causes of his transition, depending upon the experiences his soul-personality needs and which experiences in turn are what directs a full life or a short one.

There is no escape from the Cosmic Order, but man may adapt that order to his living. There is an orderly way and a disorderly way of living. If we live disorderly in the Cosmic sense, we are not opposing God's will, as religionists often say. We are only producing a combination of ill effects for ourselves, which should cause us eventually to desire to prefer the orderly way of living. The manufacturer of the piano keyboard, for analogy, has not willed that man shall play upon it harmoniously. He has provided man with a keyboard—mathematically, acoustically, and mechanically proper—which if used in various ways will produce numerous manifestations, that is, combinations of sounds. Man can produce on that keyboard

either a harmonious sound or a discord. If one plays a discord on the keyboard he is not opposing the manufacturer's will. He is only bringing about an unpleasantness for himself.—X

(From April 1943 *Forum*)

### Vibrations and Transparency

A frater, addressing our Forum, says: "What are the properties of such material, solid substances as glass, cellophane, and certain clear plastics which allow the vibrations of all other material substances to pass through and reach our eyes unhindered? In fact, in certain conditions, vibrations not manifest to the unaided eye are brought into view by the use of the magnifying glass, telescope, microscope, etc. To my mind, transparency in solid, material substances is a mystical property, and I would appreciate very much whatever elucidation you may be able to make."

Let us consider the question, turning our attention to glass which is the commonest transparent substance. Glass is made from "a fluid condition at a high temperature which has passed to a solid condition with sufficient rapidity to prevent the formation of visible crystals—" We know, of course, that glass consists of a combination of silicic acids and alkalis, that is, potassium or sodium. In glass, it would seem that the molecular structure offers little resistance to the transmission of light waves. To use a general term, light is a vibratory energy consisting of various wave lengths; these compose the ocular and invisible spectrum. By invisible we mean those wave lengths not discernible by the unaided eye, such as X rays.

An *opaque* object *reflects* wave lengths to the viewing eye. We know that daylight is composed of *all* the colors of the visible spectrum. A white object, therefore, is an opaque one that reflects all the wave lengths falling upon it equally—all the colors, simultaneously. Then they blend into the white light of which they are composed, and cause the object to appear white. Suppose we have a red cloth and hold it in daylight. It looks *red* because it reflects only those long wave lengths which produce the color *red*. (Red wave length, 0.000063-78 centimeters.) If a red cloth receives only waves which have no red, it will appear dark. The color of an

opaque object then depends upon the wave length of light which it will reflect. It seems that the molecular structure of an opaque substance can *absorb* or hold back certain wave lengths (vibrations of light), letting others pass through which reach our eyes, and which are later, in the brain, translated into a particular color sensation.

Let us now take a piece of red glass and place it in the path of daylight which is dispersed by a prism. We will note that all the colors of the spectrum formed by the prism are absorbed except the red, causing the glass to appear red. If we put a green light in the path of the spectrum of color every color except green is absorbed. If we put the green and red glasses together, in a similar way, light coming from the prism almost vanishes.

The color of a transparent object such as glass "depends on the wave lengths of light it *transmits*." We note that an opaque object reflects waves and that a transparent one transmits the vibrations of light. One theory has been advanced that the atomic structure of a transparent substance has less density, let us say, less compactness of its atoms and permits most of the waves of the visible spectrum free passage. "There are certain glasses which have the property of transmitting radiations of shorter wave lengths than occur in the visible spectrum." For example, the ordinary window glass of our homes seldom transmits the shortest rays. Conversely, a fused boric oxide will, like quartz, be transparent even to the very shortest rays. A specially manufactured glass known as *Vita Glass*, employs the factor of transmitting these shorter rays. Yet, it looks like common window glass. Its name implies its health qualities.

If iron oxide is present in glass "in a ferric condition," it is said to greatly diminish the transparency to the shorter *ultraviolet rays*. Glass having lead in its composition will absorb all of the ultraviolet rays. The long waves (red) are refracted least. The short waves (violet) are refracted the most.

In the instance of the magnification of light waves, to which the frater refers, the waves are concentrated, focussed or gathered, so to speak, so that more of them reach the human eye, increasing the *apparent* size of the object to the sight. We cannot agree with the frater that the vibrations of all of the material substances pass through transparent

substances. As has been noted, certain glasses, for example, obstruct all of the ultraviolet rays. Furthermore, certain glasses hold back, absorb, the wave lengths of light being reflected from objects. Certain plastics, though appearing transparent, have a crystalline composition which obstructs the passage of particular waves of light—if not of the visible spectrum, then those of the invisible one.

We cannot entirely follow the frater's comment that in his opinion "transparency in solid material substances is a mystical property." We could say that until the physical phenomenon of transparency is understood it may mystify one, but there is no mystical element or principle actually involved. At the most, transparency, as a quality, can be symbolically related to morality and purity. That which is transparent obviously cannot deceive or conceal. Transparency at times has allegorically referred to an attribute of human character, namely, frankness, simplicity or innocence, freedom from guile. In our opinion that is the nearest approach of *transparency* to being a mystical quality or property.—X

### Mental Treatment Fads

One of the greatest frontiers, as yet little explored, is not alone interstellar space, but the realm of the *human mind*. Though psychology, neurology, and psychiatry have made great strides as explorative sciences of the mental functions, the brain and nervous systems, there remain tremendous mysteries of the mind to perplex them. Just how we reason, imagine, perceive, will, feel, and know is only partially understood. How impressions of the receptor senses are transformed into sensations, and these in turn converted into ideation or chains of ideas, is still a matter of some fact interwoven with much hypothesis.

The instincts and emotions have been plausibly theorized since the time of the ancient Greek philosophers. In recent years the James-Lang theory of emotions was the center of controversy in science until superseded by more advanced theories. In the time of the Greek philosophers all mental functions were primarily associated with the soul. This was particularly so of the faculty of reason. However, Democritus (about 460-

360 B.C.) declared that our perception of external images was due to certain sized atoms entering the apertures of our sense organs which accommodated them.

The greatest mystery of mind that has persisted down through centuries of rationalism has been the cause of man's abnormal mental motivations. Why, in other words, have certain men acted in ways contrary to their own and society's well-being? Why have they displayed such erratic or eccentric behavior as to be considered insane by their fellows? Certain theological theories, religious beliefs, even to the present day, have considered such unfortunate persons as victims of an external, supernatural force, such as evil entities, devils, or demons. Persons were thought to be "possessed" and needed to have these entities exorcised by the prayers of priests or the incantations of some magician. The methods resorted to as "cures" were often brutal, such as chaining the afflicted person to a wall and lashing him into unconsciousness to drive out the devils.

With the popularity of the terms "conscious, preconscious, superconscious, subconscious" and the like in recent decades, various theories about them, with systems founded upon them, have been advanced. Since the time of William James, who established the first laboratory for psychological experiments, inquiry into these subliminal realms of consciousness has been usually by academic investigators. They were those who had to have some training in physiology, neurology, and medicine, as well as psychology, before they could treat what were regarded as mental or emotional diseases.

When the transition occurred then mind was no longer thought to be wholly a matter of philosophical speculation or a subject confined to theology, it became popularized. Emile Coué (1857-1926), a French psychologist, was the first modern advocate of positive thinking, offering a mechanism by which this was to be accomplished. His system of affirmations and self-suggestions, though having merit, was exaggerated and exploited by his contemporaries. Actually, his system became eventually so distorted that the mere affirmation became a substitution, with many persons, for the necessary act itself. To suggest to oneself that a condition was to occur within oneself was erroneously made to equal the act of bringing it about.

Of what the "power of suggestion" consisted, and how the subconscious or "unconscious" mind acted upon it and performed so-called miracles, became the subject of many best sellers and articles appearing in popular periodicals. In addition, traveling "psychologists," many with no formal education in the subject, traveled about giving public lectures on the theme of "secrets of the subconscious" and at substantial fees.

Freud and his psychoanalytical principles and theories were next highly popularized. Sigmund Freud was a genius. He, more than any other man of recent times, revealed how the greater part of self, like the bulk of an iceberg, is submerged. We are not conscious of this submerged self and its innate expressions and latent desires. However, such expressions are released as urges and impulses into the conscious mind where they assume quite a different nature. Why we act and behave as we do became principally associated with this stream of the subconscious in the articles dealing with the subject. The abnormalities and anxieties of emotionally disturbed persons were said to be due to inhibitions, repressed desires, and impulsations often from an infantile period in their lives. In part this theory is generally recognized by psychologists and psychiatrists. On the other hand, such other classical authorities in the field as Jung and Adler do not wholly confirm the Freudian concepts.

The technical aspects of the subject were intricate and difficult for the layman. Then came the "popular expositions," mostly unauthorized exploitations of the public interest in the subject. They were mostly by ones who wanted to capitalize on the desperate individuals who felt that they personally needed help for mental health or for members of their family, but could not afford professional fees. In various cities in the United States, England, Australia, New Zealand, and elsewhere, numerous little advertisements appeared by so-called hypnotists, psychoanalysts, mental catharsis practitioners, and the like. Their fees were more reasonable and the gullible reader succumbed to the appeals.

Even more recently there has been proclaimed in these countries and elsewhere "revolutionary systems" for discovering mental blocks and engrams that are inherited from past lives. These systems claim that by

an interrogation method "of an unique nature" they can clear the consciousness and cause the individual to understand his real desires and to view his self and his worldly relationships in a new light. All this was not to be done in a philosophical or mystical way, but as a "scientific" treatment principally for emotional disturbances, inferiority complexes, and mental illnesses.

There is a very strong appeal to the imagination in these systems. It is claimed that one is to be taken back, by "regressions" and in a semitrance state, to experiences had in very early childhood and even in past lives. This practice is not concerned with the mystical or metaphysical doctrine of reincarnation, but for the practical purpose, it is claimed, of clearing from the inherited memory unconscious urges which conflict with the individual's common experiences in this life.

Who accomplished these things as instructors, analysts, or consultants? Were they physicians thoroughly grounded in the morphology and physiology of the brain and nervous systems? Were they graduate clinical psychologists or psychiatrists holding university degrees in the field of the subject and licensed by the local government to conduct therapeutic or healing practices? *Absolutely not.* The early ones were those who read a book on these so-called unique methods. Some of these readers were bookkeepers, truck drivers, ditch diggers, and salesmen. They became interested in the fantastic, popular theory of the semifictional literature which they read. The literature or book was often syncretic, that is, borrowed phrases from texts on philosophy, metaphysics, psychology, and psychiatry. But the majority of these readers did not know that many of the phrases were borrowed. They did not have the background to know it. They thought that all the terminology was original.

The popular books then grew into centers or schools where, for short courses and for fees in amounts from \$50 to \$500, one might himself become a practitioner with no other background than the money he paid for fees and the desire "to become a consultant and give treatments."

There is a strong appeal to the mercenary aspect and ambitions of the individual in this whole system because, after so many lessons from an instructor who has also paid a large

fee to someone else for the same teachings, he may *become a consultant*. He may then set up an office and advertise to "clear" others of their mental obstructions and, of course, charge substantial fees in turn. One is led to believe that soon he will earn back the original investment and from then on make a substantial profit—which some do.

The fact is that there are eventually more who take the course, sometimes at great sacrifice to themselves and family, than there are persons who will subsequently come to consult them. A great number of such gullible persons find that they never get a sufficient number of customers or clients, if you will, to even recover their initial fee. The individual who is garrulous, a born huckster, and can talk fast, makes a success of it, provided he is equally unethical. A great number who lack academic training and are not familiar with promotion and public relations come to regret that they ever spent their money.

The regrettable part of the whole system is that many unfortunate, afflicted men, women, and children are being subjected to a system or method that is not scientifically recognized and that is conducted by persons who perhaps but a few weeks or months before were attending gasoline pumps at a service station or waiting on trade behind a counter in a grocery store. Persons who are highly emotional are subject to the attention of unskilled, and often uneducated, practitioners. Persons are trusting the delicate mechanism of their minds to practices similar to hypnosis. These persons are especially sensitive to suggestion or ideas implanted in their minds by these consultants who "interpret" the impressions, and the victims are told that such interpretations are really the latent ideas and desires coming from their own being which they must obey.

Happily married couples have had their marriages disrupted by these interpreters who may say that the individuals are not suited to each other. Individuals, who needed the care of trained psychiatrists, but instead have gone to these neighborhood pseudo practitioners and have taken up the system at a cost of a few hundred dollars in fees, have also paid the penalty of losing their sanity.

When one has a serious intestinal disorder, for example, he no longer buys a nostrum

from the traveling medicine man who, during circuslike performances, claims a special cure for his product. If one's eyesight fails, he does not trust his eyes to an examination by one who took a course of some kind a few weeks before. Why, then, trust your mind and mentality, upon which your whole relationship to reality depends, to some pseudo—or highly-amateur mental practitioner *regardless of his personality?*

What value do you place upon your sanity—or that of your family—or on your peace of mind? Investigate the quality of such treatments and courses with at least the equal care you use in examining the food you buy.—X

### Fear and Anxiety

In a letter a frater comments upon various phases of his studies and asks that some space in the *Rosicrucian Forum* be devoted to the subject of fear and anxiety, because he feels that a great many people are victims, in a sense, of these emotional states.

There is no doubt that many people become almost obsessed by false fears, and the anxiety that results from such condition is truly a detriment to their physical and mental well-being. No doubt this continual mental stress is an underlying cause of numerous physical and mental disturbances. Many common ailments are functional in their cause; that is, there is a mental condition behind that which finally becomes a physical manifestation. Almost all doctors of all schools will concede this point.

A fairly common malady, among men in particular, is that of stomach ulcers. A frater who is a stomach specialist and a prominent medical doctor has told me that most cases are due to mental stress, to anxiety, tension, and concern. If this one, more or less common, physical ailment has functional beginning, there is no doubt that there are other physical disorders with a similar basis. In view of the fact that statistics show that institutions for the care of the mentally ill are filled to capacity, and even overflowing, we could generally conclude that a great deal of the treatment necessitated in these institutions is no doubt fundamentally due to a functional condition. Basic in most of these conditions is fear, and it might be well to give a little consideration to the analysis of

what constitutes *fear* and anxiety, and the types of fear which seem to affect many individuals.

It is true that fear has a physiological basis and reaction as well as a psychological manifestation. Fear is an emotion. It is not a condition based upon and controlled entirely by reason. We cannot here go into a complete analysis of the emotions, but, in general, we all know that emotions are under the control of the sympathetic nervous system and not completely dominated by the reasoning mind.

In proof of the statement that fear is an emotion, we state that it is perfectly normal for any human being to fear regardless of the reason he exerts. If you are walking in the dark, for example, and a sudden movement which you cannot explain takes place near you—something touches you—a white figure crosses your path—an unexplained light flashes near you—an unusual noise attracts your attention—your reaction is fear. Regardless of how brave you may be or how quickly you are able to exert your reason to overcome that fear, still the first reaction can be one of fear. Fear will manifest under such conditions because it is a part of the structure of our physiological system that is closely related with our instinct of self-preservation.

Fear is an emotion which has a definite physiological manifestation. Under such a circumstance as has been described, the body becomes tense, hair rises on the neck, the adrenal glands release their product into the blood stream, which reaction is for the purpose of giving the body quick energy, to prepare it to flee from the source of the trouble, or give it additional strength to face whatever may be the physical requirement that the condition brings about. In other words, the emotion is under such circumstances a part of the protective system of the body, making it possible for man to be able to get away from a dangerous situation or to defend himself, and the mental reaction is first to a certain extent that of fear.

Without fear, man would be unable to live in a very complicated world. He would not have the involuntary incentive to prepare himself to take care of unusual situations. He would be unable to exercise at all times sufficient reason and judgment to keep himself out of difficult and dangerous situations. Therefore, as in the case of all emotions, fear

has a certain protective and useful value to us. The problem of fear develops when it is assigned to many other things and is so dwelt upon by the mind that a constant state of anxiety exists. Anxiety is nothing more than a continued state of fear — a concern that something is going to happen that is not wanted, and that is not going to be conducive to our best interests and well-being.

Oddly enough, the average individual soon reasons away the sudden emotional surges of fear. To return to our example, if an individual sees a white object in the dark, he immediately has a sensation of fear. Almost at the same time he may find that the white object is nothing more than a handkerchief that someone has dropped and which the wind has blown. Reason immediately comes to the rescue to allay the fear that has developed within him. It is difficult to be afraid of the known, particularly when that known in our experience is harmless. The emotion of fear arose in our minds and affected our actions so long as the handkerchief in the above example was not known. As soon as it was known reason took over and fear was subordinated.

It would seem that the obvious conclusion from these observations would be that the best way to eliminate fear is to understand those things which seem to develop fear and anxiety in our lives. This is a very simple step when it concerns simple situations. To use the same example again, when an individual has explained the momentary fear of an unknown object on a dark night and reason has dismissed the thing as harmless and known, such a situation has banished fear from the mind. However, if a morbid individual would continue to dwell anxiously upon this problem, it is quite possible that he might associate all white handkerchiefs in the dark with an absolute fear. This latter possibility is extremely remote unless there have been other factors contributing toward an unstable personality, to begin with.

The biggest problem related to fear and anxiety in our lives, as already inferred, is not so greatly concerned with these simple situations, but with far more subtle conditions. The average individual who may suffer from constant anxiety has far more subtle fears underlying his life and thinking. These fears are mostly ill-defined and are brought about sometimes by a feeling of inferiority

or without the circumstances in which reason would be able to take over for the emotion. Most of the fears that exist today are not so much fears of the unknown, insofar as a physical phenomenon is unknowable, but rather fears as to the possible reaction of other people and things.

I believe that I would find confirmation, in many fields of psychological research, of the statement that the anxieties and fears that most people are burdened with today are of a social and economic nature. They are fears of losing a job, of not being able to get along with associates, of displeasing the boss, of becoming ill and not having the funds to meet the demands; of having their income reduced or of having their expenses increased. Some have fears of not being able to accomplish the work which they believe is expected of them, the fear of social distinction, of inability to act or behave properly in the presence of certain individuals, and the fear of becoming social outcasts by not being able to make the proper impression upon people with whom they wish to associate.

All these fears closely related with making a living and getting along with people are so subtle they do not bring about the violent reaction that a loud, unexpected noise in a quiet room might produce, or the sight of a white object on a dark night. However, they enter into the consciousness and remain there without *reason* dismissing them, and they become to the mind what an unhealthy infection is to the body, constantly poisoning the mind with anxiety and causing every decision, motion, and act to be weighed in terms of this irritating anxiety that is constantly within the mind. When this condition becomes sufficiently infused into the thinking of an individual, the individual has gone beyond the mere act of will or reason to relieve the condition. By merely saying, "I will not worry any more about my job," one is expressing an idle affirmation which he himself does not believe, if he thinks his job is in jeopardy and he cannot secure another one.

To overcome fear and anxiety one must have something that has in his life more value than any physical or mental thing of which he could be deprived. If you are anxious and worry about your job, your social obligations, your financial status, or any factor related to any of these things, it means that you are assigning more impor-

tance to those particular things, or any one of them, than you are to anything else, and it is a perfectly natural reaction for a person to exhibit more concern or anxiety about the things upon which he places the greatest value. Therefore, the fundamental way to rid oneself of fear and anxiety is to redistribute or reshuffle values concerning them.

The truly deeply religious person—and I do not necessarily mean the one who observes religion in its outward forms, but the one who has a firm belief in God and in His power—is one who has diminished a tendency to worry. This also applies to the individual who has gained conscientiously a philosophy of life, which is the same principle as that of the individual who has a firm religious conviction. For example, if we, as Rosicrucians, not only read the teachings and principles which are put forth, but also, firmly and honestly, without any trace of doubt in our minds believe these things and live these principles, we become aware that the greatest and most desirable values that can be achieved by man are in terms of his soul and the development of his psychic being.

We further become aware of the fact that regardless of what may be our fortune, and regardless of the vicissitudes of our daily lives, nothing can take this greatest of all values from us. Therefore, since we know that the thing which we most cherish is indestructible and cannot be taken from our grasp, the things which are secondary will cease to cause us worry. This seems like a simple statement, but it covers a broad concept; it covers the concept of not only formulating in words a philosophy of life, but of formulating the convictions to live that philosophy of life. It is not easy, but it is most satisfying when it is done.

It is important to mention that the building of a stable concept of life upon a nonmaterial world does not mean that the physical world is to be ignored. Just because our treasures of greatest value may lie in a psychic plane, does not mean that that gives us license to shirk our responsibilities, for the one who has such philosophy of life is equally aware that the responsibilities which he assumes in this earthly life are for the purpose of greater inner development to be utilized at still other times to come. At the same time, however, we will be aware that we do not have to

allow anxiety as to our physical position to be a constant drain upon our energy and upon our physical and mental well-being.—A

(From *Forum*—February 1947)

### Divine Mind and the Human Mind

This problem involves a series of questions that have been asked by many students and by those who have seriously considered the subjects of philosophy and metaphysics. If the human mind or the mind of man is a segment of the Divine mind, why are there so many unanswered problems in the universe? Why is it that man cannot better conceive the scheme of the Cosmic and be more aware of the working of a Divine mind?

Implied in these questions is the underlying belief that because our mind is considered to be a manifestation of the Divine or Supreme Being, why should a segment of that mind be in ignorance of many vital questions that concern life and death, as well as the purpose of the universe and the position or value of the human being in his relation to it? The question is partly answered by considering that while there is no difference in kind, insofar as various segments or manifestation of mind are concerned, there is a relative difference. This principle is somewhat illustrated by comparing the adult mind with the child mind.

We consider that lack of knowledge and experience cause a child to be different from the adult. A child will make mistakes that an intelligent adult will not. A child will have a comprehension of things about him that is different from the conclusions reached by an adult. The adult knows, from his experience, that experience will also come to the child mind, and that in its growth it will come to understand what the adult also understands. At the same time, we who are adults know that as the child mind develops to understand certain things many gaps or questions will remain, just as they do in the adult mind.

Growth, the gaining of knowledge and of experience, in other words, all development constitutes a state of transition in human life. We advance toward a personal realization wherein all knowledge will be at our command, and therefore, all understanding will be available and no questions will be un-



answered. However, we do not advance in one lifetime to that complete comprehension, just as the child does not advance in one hour, one day, or in one year, to complete adult comprehension. The adult has purposes, ideas, and problems beyond the comprehension of the child so that the child may feel, in fact, that he is being thwarted or his freedom interfered with in his attempt to live and understand. So the adult in not knowing the full functioning of the Divine mind feels that he too is thwarted in that there are forced into his life restrictions that are beyond his ability to grasp.

Human mind, or the adult mind particularly, insofar as the family relationship is concerned, dominates the child mind. There is the belief on the part of the adult that this is for the best interest and welfare of the child. Certainly no parent that has any civilized decency is purposely going to restrict a child merely for the pleasure of restriction. It is reasonable to think that even if we do not understand all the Cosmic laws and Divine purposes, if we work on the premise that the Cosmic laws are purposeful and the Divine mind represents the ultimate good, we are not going to conceive of this Supreme Being as one that is merely placing restrictions upon human life for the satisfaction that might be brought to such a Being by seeing mankind in a position of suffering, trial, and the continual facing of insolvable problems.

A few days ago I watched a gardener changing a bed of flowers. He took up by the roots many healthy plants, each of which were living things expressing as best they could in the way nature ordained that they should express themselves. The soil was then changed, cultivated, and made ready for what the gardener believed to be more beautiful plants, and new expressions of plant life that would thrive and bring satisfaction to him and those who enjoyed the garden.

Now, if we could imagine that these individual plants were capable of intelligent thinking, we could consider that those which had been destroyed must have at the time believed they were subject to the will of an avenging force or creature that was greater than themselves. If they could form a philosophy, it would have to be a philosophy of fatalism and doom—a belief that they

were subject to forces over which they had no control—and that eventually their lives would be snuffed out and they would be destroyed. They would not be able to grasp the over-all picture. They could not see that beauty and the development of the plot of ground was of primary importance; and more essential than the maintenance of their individual lives. They would not be able to grasp the fact that, within a few months, the place they once occupied would be more beautiful, more complete, more expressive of nature's laws for the reason that they had been superseded by other forms of plant life. They might go so far as to establish a philosophy which would include a belief in immortality—that when their lives were ended due to the power of a being beyond their control, their life expression would go on in another place or in another form.

It is not very satisfying for us, supposedly intelligent, free-willed human beings, to place ourselves in the same position with the universe as these plants had occupied in relation to the gardener. We do not like to believe that we are subject to the whims of a Supreme or Master gardener who is more interested in the expression of the earth or in the expression of humanity as a whole than in us as individual beings. We, too, have built up a philosophy—a philosophy that has a hope that the expression of life on earth is only a segment of the total expression, and that when that manifestation of life ends it will have the opportunity to grow further and to express itself in different and, we hope, better surroundings.

Our illustration does show, limited as it is, that the Divine mind of which we are a part has within itself a purpose beyond our complete comprehension. Just as the child can gradually develop to a point of comprehension equal to the adult mind that directed it, so can we eventually develop to a point of comprehension equal to the Divine mind of which we are a part. However, to the best of the knowledge of scientists, this cycle of life on this earth has been going on for a longer period of time than we can readily imagine. Therefore, any single life is a very small transitory expression in relation to this whole. Little wonder, then, that there are so many questions left unanswered. If we can find some satisfaction in answering a part of these questions, we can have a

fuller satisfaction in that another life can begin at a point of advancement beyond the beginning of this one.

Man's expression of himself, of his true individuality, comes through the process of dealing with the universal force about him. Our physical lives are constantly modified and tempered by the physical conditions with which we deal. We can take one of two attitudes toward this position in which we find ourselves. It can be one in which we resent being placed in such a position—and by that resentment actually thwart the possibility of growth, development, and advancement toward a more complete comprehension of things—or it can be an acknowledgment of the position in which we are, not as a position beyond our control but that within our control rests the ability to strive for those values which seem evident as being of more value than mere resistance to the state of things about us. We will gain little by fighting against what we are; we can gain much by co-operating with the forces about us, and in that very process become more aware of the Divine mind of which we are a part.—A

(From *Forum*—June 1947)

### Willing Oneself to Relax

A soror of Canada rises to ask our Forum: "Can the application of will power sometimes be a deterrent to the acquiring of a desired result? I teach people to relax, using a system which follows through—physically, emotionally, mentally, and spiritually, as deeply as each person wants or is able to take it. Now, one of my greatest difficulties in teaching a certain type of pupil is to overcome their determination to do it—in other words, to relax their *will power*. Such people grit their teeth and try to force a response by an effort of will. Now I cannot teach that will power is undesirable; someone in the other corner of the room may be in need of just enough self-discipline to help him find the time and energy to do the necessary daily practice."

To relax means to cause a condition of tension to become *lax*, or to yield. There are innumerable things which may cause tension. Primarily these are stimulations by which we have, through the lash of will, *driven* ourselves to accomplish something.

The muscles, under the impulse of the nerves being tense for a long period, are unable immediately to slacken or yield when the work has been accomplished. It is like a spring that has been compressed for a long time under pressure. It loses its resilience and is unable to return completely to its former state when the pressure is removed.

There are, of course, psychosomatic tensions. We are not conscious objectively of what causes our nervous tension under such conditions. There is a subconscious aggravation as subliminal anxiety which causes emotional reactions. These emotional states cause the tension. Such persons cannot readily be taught to relax. They do not know the cause of their tension and cannot eliminate it without help for their emotional disturbances. They first need the assistance of a psychologist or psychoanalyst to make them aware of the latent causes of their trouble. When they can again face realities, realizing them, adjusting consciously to circumstances which they may have been subconsciously opposing, the tension eases—at least, from that time on they can be taught to relax.

It must be realized that *will* is a mental desire. We say *mental desire* to distinguish it from the desires arising solely out of the appetites and instincts. The desire of *will*, as we know, can and often does oppose other desires. We may, for example, force ourselves to go on a hunger strike when physically our body craves food. We may, likewise, deny ourselves sleep in order to pursue some work or pleasure. One may deny a sex appetite because of moral ideals enforced by will. Therefore, will can be and often is with everyone, an intensely positive desire, an extremely stimulating motivating force.

Will compels action of some kind whether physical or mental. The action takes the course necessary for the satisfaction of the *will's* desire. Consequently, we can freely say that *will power* stands in a contra-position to relaxation. Will is the concentration of energy, the necessary tensing of certain muscles in order to accomplish an end. Relaxation has as its purpose the easing, the "*laxing*" of tension. One can no more relax by willing himself to do so by the use of intense concentration than he can shout himself into silence.

A contra-activity, however, may help at times to induce relaxation. Suppose one is

obliged to pursue a strenuous mental activity for several hours a day. Perhaps he is a public accountant or a university student cramming for a final examination. For hours he has been concentrating, focussing his attention on pages of a textbook, or on rows of figures in a ledger. Such a person can find relaxation by a change to a temporary and vigorous, physical exercise. Fast walking, swimming, doing push-ups or riding a bicycle will bring the relief. They are also expending energy by this physical exercise, contracting, using muscles. But, there is a rechanneling of the energy and a withdrawing of it from its former source of concentration. They relax the existing tension. As soon as they feel the former tension leave they can cease their physical activity. The short period of exercise will not have been sufficient to have caused any other tension and so they can immediately rest and recover.

There is, however, a habitual tension caused by an inherent restlessness. This has a psychological basis, as well. An overconscientious person may have this experience. Such an individual is reluctant to take time away from his work or duties. He thinks of entertainment and recreation as "wasted time." He has acquired the habit of using will to *drive himself*. When he is not working there is the taunting urge of *conscience* and *will* to keep going. Consequently, even though trying to participate in some change of activity, such a victim cannot entirely do so. The habit impulses keep his mind chained to the subject of his work. In a sense the person is not happy until he returns to it. But he is always made uncomfortable by the tension under which he constantly labors.

This restlessness, the ceaseless drive to work, the pangs of conscience when one takes time away from it, usually have a psychological origin. The individual may have a *subconscious guilt complex*. Subconsciously, he may believe that he has neglected doing something of importance and is ashamed of the neglect. He is, therefore, now consciously trying to compensate for that guilt by excessive conscientious application to his work. What he neglected and what caused the shame may have no relationship whatever to his present occupation. In fact, the individual may not even realize that there is any relationship between some past, for-

gotten experience and his present restlessness.

Are there different ways to relax? Yes, there are many ways, almost as many as there are individuals. In other words, each of us usually finds some little method that seems to relax us. We may not always succeed, however, in making that system or method function equally well for another. The causes of our tension are often quite different from those of another. We may learn how to compensate for the particular circumstances that cause our tension. However, probably the same compensations would not be applicable to another.

There are a few simple suggestions that the *Rosicrucian teachings* offer which, though not universally beneficial for the reasons mentioned above, have been helpful to many persons. First, there is deep breathing. Loosen the clothes, particularly around the neck and throat. Step outside or stand before an open window. Inhale deeply. Hold the breath as long as it is comfortable; then slowly exhale. Continue this for several minutes. This brings into the lungs the positive polarity of the *vital life force* and of *Nous*. It charges the blood cells, revitalizes the blood, and eases nervous tension.

Next, be seated in a comfortable chair in a *semi-darkened* and quiet room. Avoid bright light. This is what many persons fail to do. Light is a stimulus. It causes visual sensations and thus prevents relaxation. Loud sounds are also stimuli that interfere with relaxation. Remove tight clothing and shoes which will allow easier circulation of the blood to all parts of the body.

Bring together the thumb and first two fingers of the right hand; then, press these fingers in the hollow at the base of the skull at the back of the neck. This is the *occipital* region of the brain. While so pressing the fingers firmly but gently, take a deep breath and hold it as long as convenient and slowly exhale. Do this several times. This causes a discharge of excess psychic energy, as explained in the *Rosicrucian teachings*. This energy then goes through the radial nerves into the finger tips and thence is transmitted to the occipital region. The energy is then further transmitted to the spinal nervous system and eases tension.

It is difficult not to think of *something* while relaxing, that is, to keep the mind vir-

tually blank. But one can at least keep out all thoughts of the day or of tomorrow that will arouse emotions. The emotions, as feelings, cause nervous responses which can induce tension. Do not will any thoughts. Do not will at all except to dismiss disturbing thoughts. Keep the feet raised at least at a level with the body; this causes less labor to the heart in pumping the blood. Of course, if you can lie in a completely recumbent position that is even better.

Try this method in addition to any of your own experiences that have proven helpful.—X

### What Makes Genius?

A frater of Australia now addresses our Forum: "It was stated in a previous Forum that, before intuition can be fully effective, it must have the materials of the problem at hand to deal with. So I ask: 'What makes for genius in a child?' Having read the other day of a child who, at a very early age, was a genius at mathematics, *without* having learned it, makes me ask how his intuition functioned. Is it possible that there was a psychic influence guiding the child's mind?"

All genius is not necessarily excellence in a special talent. Psychologically, genius has been held to constitute a high degree of *intelligence*. An intelligence quotient that exceeds 140 is recognized as genius. The intelligence of a genius is generally applicable to any problem in which there is interest. For example, Leonardo da Vinci was an artist, a scientist, an inventor, and an engineer, excelling in all those fields. Many great statesmen have been excellent artists or musicians. Sir Winston Churchill is an outstanding statesman, an excellent writer, and has great ability at painting.

Dr. H. Spencer Lewis was this type of genius. His intelligence was principally directed into specific channels. However, whenever there were other activities that aroused his interest and he applied his intelligence to them, he excelled in them also. He was an excellent orator and author; he was proficient in painting and had an exceptional mechanical ability in creating devices and apparatus for the Rosicrucian Planetarium and science activities.

There are individuals who, at a very early age, show exceptional ability. They mani-

fest a distinct *talent*, without much training in the field. For example, there have been child prodigies who have composed operas at a tender age or led a symphony orchestra with great skill. However, all the elements of such talent are not inherent. In other words, the child was not born with the ability to read a musical score or to know one instrument from another. The child would need to learn the musical scale objectively as would any normal person. The genius, as talent, would be displayed in the exceptional application of what he would have learned. It would manifest in the creative enlargement of these elements into new and elaborate forms.

Within the brain certain association areas having to do with music, tone values and harmony of sound, would be *abnormal*. By abnormal we mean exceptionally responsive. Any impulses or sensations related to the function of those areas would stimulate them in a manner to produce related ideas exceeding the product of the normal mind.

As for the child who became a proficient mathematician, investigation would undoubtedly prove that the child had been taught the integers or whole numbers and their particular values. The talent consisted of the phenomenal ability to utilize these numbers in the solution of mathematical problems. Such a person is not necessarily a genius in the true sense of the word. In fact, he may be a "mental freak." There have been child prodigies who, upon attaining adulthood, were failures in other enterprises. They displayed no flexible exceptional intelligence applicable to various situations that arose in later life. In fact, the talent of many child prodigies has been known to subsequently diminish with age.

Unusual intelligence and creativity are the more certain signs of genius. These in turn are definitely related to the *intuition* or, if you wish, the *psychic* consciousness and intelligence. It would seem that a very intelligent person registers many impressions in his subconscious mind, in the inner archives of consciousness, of which he is not always objectively aware. When a situation arises or a problem is brought to his attention, the "genius draws upon his consciousness (the subconscious)." He may not consciously draw upon it but, having an idea in mind, there will flow from the intuition related

ideas by which the matter at hand is seen in its clear and logical light.

The creative mind is of this type. Ideas which engage the reason or hold the attention seem immediately to stimulate the intuition. Other ideas come forth which, systematically and immediately, integrate the loose thoughts in the objective mind into a harmonizing whole. A psychologist has called this creativity of a genius or of any creative mind a "subliminal uprush."

Mysticism and psychology have agreement in part on the functioning of the intuition. We, as Rosicrucians, say that intuition is a superior or exalted *judgment* of the mind. It takes the elements suggested to it by our usual thinking procedure and integrates and arranges these elements into a highly satisfactory and superior order. By superior order we mean that arrangement of ideas which transcends what our reasoning accomplishes. Consequently, the intuitive flash or idea usually appears to us as self-evident, that is, leaving no doubt in our minds at the time as to its accuracy.

Mysticism refers to this procedure as the *Cosmic mind* or divine intelligence within man. It is actually the working of a latent and a more profound functioning of the mind. However, the terms or ideas themselves which come to us intuitively are born out of our actual objective experiences. We never have an intuitive experience in a foreign language nor are our intuitions ever foreign to our interests. The Cosmic does not implant ideas as such in our intuitive mind. Rather, the function of this superior intelligence consists of a reorganization of our thoughts in a manner exceeding that of which our reason is capable.

Oftentimes this work of the intuition goes on without objective awareness. We may perceive something, see or hear it, which does not unduly command our attention. Suddenly and definitely, then, there flashes into our consciousness what seems an entirely unrelated idea. Where did it come from? There was perhaps something in what we perceived and which did not necessarily hold our attention that, in the inner mind, in the subconscious, fused several thoughts into a new and rational idea. Of course, the "newness" of the idea would only exist in its particular combination. Its elements would be those with which we were familiar, otherwise, the

new combination would be incomprehensible to us.

The intelligence of genius is also shown in the supporting analogies which it is able to bring forth to confirm an idea. The intelligence is shown in relating an analogy quite different from the idea in its particulars but the same in spirit. The ability to bring forth such analogy reveals a clear insight into the function and purpose of that which is a creative idea. Thomas Edison said that genius is ten percent inspiration and ninety percent, perspiration. This is most certainly true. The new idea, the creative idea, though clear in mind, always needs to undergo much refinement before it is practically adaptable. The idea fundamentally may not change by such a procedure but the elements of it will be altered by trial and error. This anyone who is known as a genius will readily admit.

Genius or exceptional intelligence is also exhibited in the ability of *abstraction*. This consists of taking intangibles, hypothetical subjects, and bringing them into a rational order without reference to any external or material factor. The *deductive* process of reasoning is equally important with the inductive process, to the exceptionally intelligent person. By means of the deductive method he can imagine in its entirety some program as an end to be attained. This then may be submitted later to those inclined to analyze each part inductively—and thus may be established the deductive concept in fact. Many men who have presaged events or things which were not possible in their time, but which later came to pass as reality, were such deductive thinkers. Their visualizing, however, exceeded the means of fulfillment at the time in which they lived.

Do we carry over a knowledge from a past life? According to the doctrine of reincarnation, our previous experiences are implanted in the soul-personality's consciousness. These then become part of our subconscious and incline us to similar interests and pursuits in the next incarnation. It is, as Socrates said, a matter of awakening the memory of the soul. There is also the probability that, if one is in psychic attunement with a mind having a special fount of knowledge, such might be received by the subconscious mind of the recipient. The transference of such knowledge is, of course, done in a limited way through hypnosis. If the knowledge is

of a complex nature and if one does not possess a high degree of intelligence, it is doubtful if the objective consciousness could subsequently properly interpret what it had subconsciously received.—X

### Emotions versus Morals

A soror now rises to address our Forum: "Will you please discuss how far human beings should go in their consideration of their fellow man. As an example, a close male relative married a girl whom he no longer loved as greatly as he did when they became engaged. After an overseas absence of more than a year, he met another girl whom he loved more and with whom he was in complete harmony. Yet, because his fiancée had waited for him and he had pledged his word to marriage, he felt obliged not to hurt her upon his return. He thought it the 'right' thing to do to marry her because of their promise, etc. The marriage is not a happy one. It constitutes complete self-sacrifice on the part of this man.

"One sometimes sees people mated who have very little in common, and yet even the association with more harmonious companions of the opposite sex is avoided because of so-called obligations and the ethics of society. Although right and wrong are products of our own individual minds, just what course of action can be considered justifiable with relation to our fellow human beings? Also how does Karma play its part?"

In the first instance which the soror mentions, we have definitely a conflict of emotions. One aspect of these emotions is, of course, popularly called *conscience*. More concisely put, there is the desire for the companionship of the girl who is not the fiancée on the one hand and, on the other, the desire to conform with the innate sense of righteousness or moral dictate. The normal person is inclined to abide by what he feels constitutes the good, the just. He does not wish to be a social outcast or iconoclast. This sense of justice is a psychological transference of the effects of conduct toward another to one's self. In other words, justice is the sympathetic extending to oneself the effects of circumstances and conditions to which others are exposed. We feel that something is unjust if it is a hurt which we personally would not want to experience.

Conscience, as we have had occasion to declare in our Forum before, is a combination of the innate *Cosmic urge* to conform to the good and the social and moral codes which define that good, and its opposite *evil*. It is because conscience is such a combination that there is no universally expressed conscience or accepted moral code. The psychic aspect of conscience, the so-called moral sense, always has to be interpreted in the language and experience of the individual. It is this objective aspect of conscience which accounts for its diversity of expression.

Our desires, psychic and emotional impulses, are not all of equal intensity. Further, they are not necessarily of a hierarchal order; that is, some are not always the most intense and others always less. The most intense desire at one time can be subordinated at another time. *Will* itself is a desire. It is a mental desire. If will is enforced, then it is the preferred desire. We know, of course, that will can, and often does, suppress a natural desire, even an appetite. Such is an excellent example of the supremacy of mind over matter.

If one has a strong conscience, the positive impulse to conform to a recognized *value*, the so-called good or right, can supersede a physical desire, though often such succumbing to conscience may bring frustration as in the case cited. The young man interpreted his conscience in the sense of moral obligation; promises made and acts to the contrary, to him would constitute an injustice. To do other than he did would have undoubtedly brought the young man greater mental anguish than his continued marriage. Psychologically, he was not prepared to sympathetically experience the hurt of what he considered an injustice to another.

Was the individual right in following his conscience? Yes, he was. From the viewpoint of the outsider, the one who is not exposed to this emotional conflict, it would seem that he made an unnecessary personal sacrifice for an ideal. But if one is to experience any degree of peace of mind, he must pursue a course that is consistent with his conscience. To do that which humiliates one or causes a loss of his self-respect is to exist in a state of mental misery.

Of course, it would seem that the expedient thing would have been to frankly explain the situation to the fiancée and thus avoid a

more or less loveless marriage. For the young man, however, it was not a question of expediency or a rational decision. It was a matter of submitting to a preferred desire, of succumbing to the ethical obligation of society which had become integrated with his conscience.

The morals and ethics of society are a collective decision; that is, they represent a majority's idea as to what constitutes not just the good for a particular individual but for the whole. Again, such is an objective code. It is objective in contrast to the personal subconscious moral impulse. It is the form in which that impulse is expressed. Such moral and ethical codes are sometimes contrary to the biological nature of man. They may acquire a hoary tradition which becomes fanatically adhered to when, in fact, the ground of the tradition is obsolete. Many persons realize that such public moral or ethical codes are not really expressing their own personal moral sense. They, however, are afraid to defy the code or convention for fear of condemnation or legal punishment.

An example of this obsolete moral code is the former puritanical laws of New England. To attend theatres on Sunday, to enter into any sports, to dance—in general, to display any joys or participate in pleasurable activities—was considered a moral wrong, a *sin*. The fallacy of this is that man is so constituted by nature that he will seek pleasure and happiness physically in enjoyment whenever and wherever he can. Happiness cannot be construed only in terms of religious fervor and experience. Conformity to such codes is usually due to fear of public condemnation.

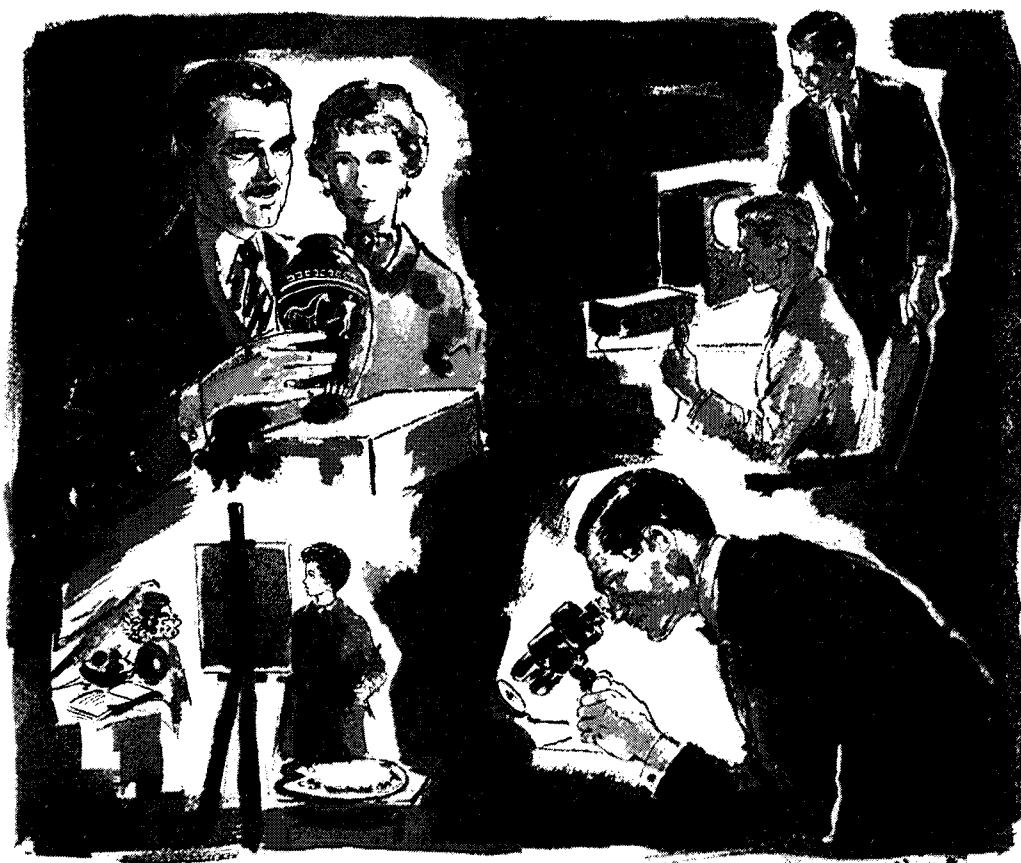
Most biologists, anthropologists, and psychologists will agree that man is inherently inclined toward polygamy, that is, having two or more mates. In many primitive societies this practice is followed without any degeneration of society. However, in most civilized lands of the world the practice is now taboo. It has been declared immoral by most of the world's prominent living religions. This, then, is the cause of a conflict between desires upon the part of many indi-

viduals. On the one hand is the biological urge of attraction toward those of the opposite sex and, on the other, the moral impulse to conform with what has been interpreted as the good, the restriction, and this brings conflict. Consequently, where the impulse of conscience is not dominant, we then have numerous examples of promiscuity.

It must be realized that conscience has no terminology in itself, no specific rules, codes, do's or don'ts. It is but a Cosmic urge left to the objective mind to define in terms of its own experience as to what constitutes the right or the wrong. This wrong and right in specific acts the individual draws from his religious teachings, the conventions of society, and his own personal experience.

All men cannot be left to their individual conscience and their construction of moral behavior. There could be no common good, no unity, no public discipline if such were permitted. The most society can do is to analyze human behavior and intelligently try to determine which acts are for the public welfare and which are not. Time has shown that perjury, theft, cruelty, rapine, murder and the like destroy civilization and eventually man himself. Obviously, then, these become necessary prohibitions and are included in moral and ethical codes. Of course, morality includes as well the *theory* as to what is conducive to spirituality and is in accordance with divine law. In interpreting divine law, we have nothing more substantial in most instances than the doctrines of the various religious sects and what their teachers proclaim as their sacred works.

The enforcement of such religious codes never has a universal acceptance. The conscience of many persons will not compel their compliance. For example, there is a religious sect that will claim it is a mortal sin to practice contraception. Others, being equally motivated by conscience, feel it is morally more consistent to keep a family limited to the number that can be properly cared for in every respect. These latter also believe that to give one an opportunity to become a healthy, educated, worthy member of society is preferable to the mere contributing to the numerical propagation of the race.—X



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# Rosicrucian Forum

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JULES MOTTE, F. R. C.  
Grand Council of AMORC for Northern France

# Greetings!



## ADVANCED AGE AND ATTUNEMENT

*Dear Fratres and Sorores:*

Often, persons of advanced age are inclined to believe that it is futile for them to retain membership in the Rosicrucian Order. They think that their impaired vision, difficulty of concentration, and failing memory-retention, make continued practice of the Rosicrucian exercises of no avail. Such an attitude, however, is one of abandonment. It is true that as we grow older—from fifty years onward—the faculties of perception gradually dull, in some individuals almost imperceptibly so. Psychological research has revealed that very gradual indeed has been the diminishing of the intellect of persons who have kept mentally alert, who have studied and resorted to mental exercises all their life. In other words, at an advanced age, such persons continue to display a keen intellect often far-exceeding younger persons who are not mentally active.

The following are a few classical examples of those who at a later period in life achieved intellectual greatness.

- The Roman, Cato, at 80 years of age, began his study of the Greek language.
- Socrates, at an advanced age, learned to play on musical instruments.
- Plutarch began to learn Latin at an age between 70 and 80.
- Jean Philippe Rameau was beyond fifty years of age when he wrote his first opera and made a great success.
- Dr. Samuel Johnson applied himself to the Dutch language but a few years before his death.
- Tudovico Mondalesco, at the great age of 115, wrote the memoirs of his own times.
- John Ogilby, the translator of Homer and Vergil, was unacquainted with Greek or Latin until he was past fifty years.
- Benjamin Franklin did not seriously begin his philosophical studies until he was fifty.
- John Dryden in his sixty-eighth year commenced the translation of Vergil's *The Aeneid*, his most pleasing production.

The great *enlightenment*, the experience mystically referred to as the attainment of Cosmic Consciousness came to most of the great avatars at about the age of thirty-five. However, this period of enlightenment occurs in accordance with cycles of seven years. Therefore, many persons have experienced their greatest mystical and intuitive insight—conditions which brought them understanding and peace of mind—at later periods of life. We have reports from members who had these profound, mystical experiences at the ages of forty-nine, fifty-six, sixty-three, or seventy years of age—in fact, some of them had these experiences even at a greater age.

Since the average age of a Rosicrucian student is approximately forty years, by the time many members have attained the age of sixty they have had years of study in AMORC. By then, the intellectual aspect of the teachings is of lesser importance to them. If he has been conscientious in his studies, the member is quite aware of the basic principles and doctrines of the Rosicrucian philosophy. The later years are those of application, of applying what has been intelligently acquired and known previously; it means trying the exercises and endeavoring to achieve what constitutes the objectives for which the member is striving. Since the majority of the higher degree exercises concern *psychical* matters, any diminishing of the objective faculties of the person would not be a deterrent.

There is really an advantage, mystically speaking, in advanced age. There is less demand upon the objective self; the material ambitions of the individual have then usually been realized. He or she has raised his family. In all probability they are retired from the great objective demands of a trade, business, or profession. Further, they have had many years of experience with the vicissitudes of life. They know the faults and evanescent appeal of many of the events and things with which one is confronted during

the course of his life. Their judgment being more mature, they then have a better understanding of what constitutes life's real values.

The average person who has been a student of mysticism for many years finds in later life that mystical attainment is far more facile than it was when he was younger. There is less conflict with self, for one thing—the physical desires, the appetites, are less demanding. Self-discipline is therefore more easily achieved.

We may use the analogy of a balance, or scale. With the descending of *one* side of the scale, the objective and subjective, the other side, the subconscious, the psychical, ascends; we mean that the ascending side becomes more responsive. Even those older folks who have had no training or study in mysticism, would more readily admit that they are more intuitive than when they were young. They sense conditions and circumstances for which there is apparently no objective clue. They are more subtly sentient. They frequently have what are called *monitions* and *premonitions*—that is, knowledge of events that are happening at a distance or that will happen. In some circumstances they may have a mental image of the impending event in almost minute detail. In other instances they may just *feel*, that is, have an emotional response as to the effect of an event—that it will be fortunate or unfortunate.

A younger person who is not aware of this greater sensitivity, that usually accompanies advanced age, may attribute it to overanxiety or the susceptibility to suggestion.

Philosophers have often said that each period of man's life has its virtues and its rewards. Pythagoras divided man's life into four quarters, each corresponding to one of the four seasons. Spring is for youth; summer is for maturity; fall is for middle age; and winter is for old age. These philosophers stress the futility of endeavoring to continue or restore all the satisfactions of one period

of life in the next period. In the fall of life it is not possible, for example, to expect all of the functions and virtues of the spring of one's life. To use a phrase from the vernacular, one should truly try "to be his age."

Certainly, though one may reminisce on the pleasures of youth, he would not want to forfeit the wisdom (if he is at all contemplative) which time has conferred upon him. Often we hear persons say: "I would like to be young again *if* I could then know what I now know." Maturity of mind and a more cogent view we have of life and our adjustment to it—are some of the virtues of the fall and winter periods of life.

Fraternally,

RALPH M. LEWIS,  
*Imperator.*

### The Cost of Peace

Rosicrucians are repeatedly asking what to do to help maintain, preserve, and bring about peace in the world. This is a most typical Rosicrucian question. With the knowledge gained from AMORC teachings, the student desires to develop his inner self and to evolve to the point of raising his concepts completely above those of the physical world. He realizes that discord and inharmony, being so much a contrast with the purposeful and useful forces of the universe, make war purely a waste of time on the part of man. Not only are discord, inharmony, war, pestilence, destruction, and all these negative forces a waste of time, they also deprive man of his most important right—that is, the time needed for perfecting his inner nature, the time needed for growth and evolvment, instead of its being used to direct man's whole attention, effort, and energy toward the accomplishment of something external to his personal development.

No one can deny the terrific cost of war in money, material, and lives, and we look back to regret the terrific expense that has

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happened twice in this century. The events of the two world wars together with other wars that have taken place in this century have cost an inconceivable amount, in fact, an amount that cannot be judged because the value of the price cannot be transferred into terms of material values or entities.

But more than these costs has been the cost of time. During war or during total war, as the term has evolved in recent years, man's attention and efforts become directed toward the prosecution of the war. Little else can be done. War becomes a mad rush on the part of the population of countries to equip themselves to prosecute the war itself. All of us who can remember events of either one of the great world wars or possibly of both of them fully realize the implications that are created mentally and physically. Society becomes absorbed as a part of the system of war. It directs itself completely to doing nothing but working for the winning of the war; and, as a result, men have little time for anything but to eat, to sleep, to work, and to entertain themselves in the moments that are free.

In other words, what I am trying to say, among the penalties of war is the penalty of lack of constructive thought. The process of war makes man no more than an animal. The advancements that are accomplished during war (although some can be applied to peacetime uses) are fundamentally and practically those which are associated directly with the prosecution of the war itself.

Therefore, to summarize—war is a terrific waste, a waste of life, of materials, of mental creativity, and a retarding of spiritual evolution. Obviously, life and materials are wasted. Man's creative abilities are turned away from the things toward which he should be directing his efforts; therefore, the human being fails to develop as it had been ordained by the Creator that he should. Man's advancements are in the material world during war, and he retrogrades insofar as his spiritual advancement and evolution are concerned.

It would seem from this analysis that almost any price would be a worth-while price to pay for peace, and no doubt this is true, unless that price itself becomes so involved that it, in turn, creates the same conditions as are created by war. Unfortunately, from this point of view, the situations that have

occurred in the events that have proceeded to take place since the ending of the Second World War have not changed substantially the philosophy that developed from war itself. Today we still are directing a substantial part of our efforts in the same channels that we would be directing them if war were still an actual fact. Much of our effort is being given toward the development of means that will, we claim, maintain the peace. Much mental creativity is directed toward the development of ammunition, methods of defense for our protection and, incidentally, to keep us up-to-date with what might be the possessions and developments of a potential enemy.

We proceed to consider life as something to be paid or forfeited for this purpose. In this race to achieve supremacy in a material world where we can kill our enemy before he can kill us, we have the tendency to emphasize a materialistic philosophy of life so that man has less time for his own inner development and for his evolution to a plane where these material values would no longer have significance and, therefore, cease to bring pressure upon him.

Today, great nations are racing with one another. They are demanding that all their attention and effort be directed toward the conquest of those areas which man now does not dominate. It is most worthy that the experimentation be directed toward the exploration of space and the gaining of knowledge of our universe. One purpose of man is to learn domination of the universe, to learn to understand the operation of and the control of physical laws, but at the same time, it is not the goal of being that we should so direct our efforts to these purposes that we forget a more fundamental fact—that is, that man's existence is not alone for attaining physical dominance in a material world, but also for the development of *soul*, which is to be eternal and must have the attention of each of us. Those factors which detract from such knowledge tend to limit and restrict the evolution of each individual being.

Furthermore, even if we do not enter into a discussion of the metaphysical phases of this matter, that is, if we forget for a moment that man's purpose is to unfold his soul, that segment of him which is a part of God, or at least develop his own understanding of it,

there is placed today such emphasis upon the gaining of physical mastery and supremacy that we do not direct or divide equitably the efforts that are put forth.

At present in various places in this country, fabulous amounts of money are being spent to experiment with different types of destruction and transportation methods. The amount of money spent in each such experiment is almost inconceivable to the average human being, and if only half of this money were spent in this manner and the other half used to direct intelligent research in the fields of health and of social problems, man could be benefited and possibly his psychic evolvement would be helped, or at least a situation for it made more favorable. If we would devote more of our attention, our wealth, our effort, and our creativity toward the fighting of disease, poverty, economic and sociological problems, as well as toward the conquest of space and the preparation to resist a future enemy, we might achieve the ability to maintain peace.

It will be very easy for my intent here to be misinterpreted. I do not think that we should give up preparedness, that any nation should permit itself to be placed in a position where it is not reasonably using its resources for its own preservation and for the benefit of its citizens. At the same time, it seems that it would not be wrong for intelligent human beings to consider their position and to use judgment in the proper distribution of wealth and effort in such a manner that these efforts and this wealth would be directed to benefit as many as possible.

Also we should consider that in fighting our enemies, we should include such enemies as cancer, mental disease, poverty, economic problems, and similar conditions as enemies. These need our concentrated effort and we should direct our best mental creativeness against them. Anything that seeks to delay or impede the evolvement of the human soul is the enemy of man; therefore, we will pay the price of peace, but let us pay it in working against all things which obstruct peace among countries, peace among peoples, and peace of mind.—A

### Misplaced Faith

A soror now addresses our Forum: "Realizing the power of faith and the value of good intention, should one establish for himself—or anyone else—any limitations in the expectation of miracles? In other words, friends have argued with me that 'all is possible.' They have implied that limbs or organs that have been missing would, by an exultant and unswerving faith, be replaced, etc. What are the limits on these goals?"

We first answer this question by saying that either we believe in Cosmic and natural laws or we do not. If we believe in these laws, then we must assume that there are no exceptions to them for any purpose. Religions speak of sacrosanct laws, divine decrees. Philosophy and science expound the dependability of Cosmic and natural laws. If we are to infer or believe that, under unique or special circumstances, these laws may be mitigated or completely nullified to allow a miracle, then a series of problems arises.

We readily admit the incongruity of some theologies. On the one hand, they expound divine laws and yet, conversely, preach of miracles which, in fact, constitute exceptions to them. Any intelligent individual will readily admit the meager knowledge of man as regards the myriad phenomena of the Cosmic. Much may happen which man cannot anticipate or comprehend. However, the same intelligent person wants to believe, and the orderly structure of his personal existence depends upon it, that Cosmic laws are infallible. It is in this very infallibility that the intelligent and thinking person may recognize divine or Cosmic *justice*.

In fact, one might ask himself, What reliance could one put upon moral codes and sacred promises predicated upon divine laws, if they are revocable by divine caprice? Most religions and systems of mystical philosophy exhort man to follow spiritual guidance. This implies an utter confidence and dependence upon the stability and eternal value of such precepts as the guidance must include. Obviously, there would be great hesitancy in accepting such principles, if they were believed to be subject to arbitrary changes.

Miracles have always been prominent in the hagiography of the various religions. What, then, are these miracles? As one reads

of them, they almost all appear as *exceptions* to natural phenomena. They are miracles only because they appear to go counter to or mitigate natural laws. Are such miracles figments of the imagination, or can natural laws be arbitrarily set aside under particular circumstances? Obviously, the miracles, as we know them, are hearsay. They are accepted on faith alone, which means the implied authority of the source relating them. In modern times there have been few reports of miracles that parallel the traditional ones.

It must be understood that what would appear as a miracle to one people might not be so to another. Where people are lacking in the understanding of how something is accomplished which is spectacular and an uncommon phenomenon, they will think it a miracle. By a miracle is meant the arbitrary exercising of a supernatural power that will cause a phenomenon as an exception to natural law. For example, to natives on an isolated tropical island, the hardening of water into ice, so that one can walk on it, would be a miracle. A device in which man could be seated and fly would be another miracle. A voice coming out of a small box as a radio or phonograph would be still another. A photograph taken and immediately processed, showing the image of a person, would be an act of magic or a *miracle*.

Ignorance on the part of the spectators of the physical or psychological law which brought about the manifestation would be the reason for their accepting it as a miracle. As we look around us today and note the commonly accepted technological developments, we cannot help realizing that these would be miracles to the superstitious believers of the Middle Ages. It must be realized, too, that the average ignorant and superstitious person is always inclined to believe in an arbitrary supernatural intervention. It is a form of primitive reasoning. It is such a belief that is the basis of magic.

The intelligent and educated person today is *not* predisposed toward accepting the idea of miracles. He has seen too many fantastic and amazing accomplishments come about through the human direction of Cosmic and natural laws—not as exceptions to them. Consequently, if something strange, startling and different occurs, such a person first seeks for the rational explanation. He searches for

the *natural* cause. He wants to believe in an orderly universe, not one in which man stands at the mercy of an unpredictable will in all things.

There will continue to occur, and there has often occurred in recent times, that which is, at first blush, so astounding and perplexing as to suggest that it is a miracle. Man is easily inclined to slip back, to regress, into the primitive state of thinking that an arbitrary will has set aside natural law. He has to fight this state of mind continually or be led back into superstition. There are happenings in healing, in cures, for which no immediate explanation is forthcoming. From existent knowledge, experiences of the past, these events should not have happened and yet they did. However, even so, this is not proof of a miracle. Rather, again it demonstrates the paucity of our knowledge of certain phenomena. Eminent physicians and surgeons, men of science, not given to superstition, will often say in effect: "Something brought about this event which, I must say, mystifies me."

The intelligent mentality, the inquiring mind, will not let such an experience end there. It will be a challenge to him to find the original cause in Cosmic and natural laws underlying the phenomenon. Such a person will not allow himself to accept it as a miracle.

Numerous persons will cite how prayer and faith in religious doctrines brought about a desired result when all known pragmatic methods had failed. This will be conceded, but it is still not an indication of a miracle. In prayer and meditation, an individual often receives an influx of power, a regeneration of his whole organism that is both psychic and psychological. There is a stimulus that accomplishes an end where often medication and other material methods cannot. However, such is the use of laws, of natural powers and forces perhaps not as yet understood. Men have lived by their beliefs in Cosmic help when *materia medica* or other therapeutic methods have given up hope for them. They have exercised the power of mind so as to revitalize the life force in themselves in a manner such as material means could not accomplish.

Seemingly hopelessly paralyzed persons have been made to walk after entering into fervent religious revivals. Others have re-

gained their speech when visiting a religious shrine in which they have had implicit faith. But we will not concede that such examples are miracles. They are the result of the efficacy of suggestion which releases a tremendous stimulus from the psychic nature of man. The affliction is subject to a counter shock which remedies the original block or inhibition caused by some early trauma. These results cannot all be easily explained by natural and Cosmic laws. Many are yet too mystifying. But always the attempt should be made to find such a natural solution, if we are to hold fast to the conception of an orderly universe.

As to whether "all is possible," we would prefer to say that such a phrase must be qualified. If it is meant that any natural law can be set aside because of one's faith that it can, then we say that such statement is erroneous. Such a faith might produce chaos. It would be possible, then, for one to have implicit faith in an *exception* to natural law for personal benefit, while another might have faith in the *reliability* of the same law for his well-being.—X

### Idealism and the Practical World

The question of how to relate ideals which one has accepted as worthy of support and worth while as the basis of one's own philosophy of life to the conditions that exist in the practical world is a problem that has its roots in the basic conflict between idealism and materialism. As long as human society is in conflict or has a difference of opinion between those who subscribe to one or the other extreme, the problem will continue to exist in the minds of all people who attempt to reach a satisfactory adjustment in their own thinking and behavior.

Various methods have been used and are used today by those who believe that they have solved their particular problems. One way is to ignore, forsake, or shut oneself off from the material world. To lead a life entirely isolated from the world and its problems may have certain advantages and may not necessarily be an indication of a degree of one's support of his ideals, but it is somewhat like the mythical ostrich who upon hiding his head in the sand believes himself safe from his enemies.

The material world exists as it does today

whether we like it or not. If our ideals clash with the majority opinion of the material world, we are not going to solve completely the existing conflict by ignoring that world altogether. Idealism can be supported without compromise within the world in which we find ourselves. If we were not for some reason placed here to face the consequences of the physical world, then we would possibly exist in a world entirely consistent with our ideals, but it can never be forgotten that materially and physically every human being is still in a formative position. He is learning, he is gaining experience, and the experience that he gains may be dependent upon the problems and possible conflicts that cannot be provided through any other means than the material world.

Man has obligations to his Creator, to his fellow men, and to himself. To ignore any one of these obligations is to become unbalanced and, to a certain extent, a misfit in the scheme into which he is born. Possibly some individuals can find complete satisfaction in considering only their obligation to God. The monastic life may settle the problem to such individuals, but there are few capable of gaining the experience they need under such circumstances. This is due to the fact that part of one's obligation to God is also involved in his obligation to other human beings and to himself. If an individual chooses to stress only his obligation to himself, selfishness is the result.

To ignore everything else, even though making self-development the prime purpose of life, is to forget the other two obligations, which would mean leading a comparatively useless life, insofar as others are concerned, or actually becoming a detriment to other people's living because of concentration upon self. The same applies to the third possibility. Exclusively devoting oneself to one's fellow men may be very much misunderstood by the very ones whom we seek to serve. The conclusion is obvious—that man does have all three obligations, and unless he attempts to balance his life to include a reasonable awareness of all three possibilities, a part of his experience is being ignored.

Living in the world of practicality one finds that to meet all of one's obligations he must constantly be faced with the necessity of attaining certain material things. Food and shelter are considered instinctive in

man's desire to have these necessary material accompaniments to his existence. Extreme idealism, on the other hand, would teach us to have no thought of the source of our food or comfort or even any care for tomorrow; but to so live, while it might serve self, does not take into consideration the other two obligations to God and man. Quite frequently our correspondence departments are faced with this question, usually made in the form of whether or not an individual can be consistent as to his ideals and purposes and at the same time compete in a world where selfishness and greed seem to be the primary motives by which most men live.

There have been many times when individuals who have upheld their ideals rather than to subscribe to methods or activities contrary to their ideals have suffered by so doing. Certain noble sentiments have been built up on behalf of those who have suffered because of their ideals. Some have become martyrs for a cause, but this is the extreme. While there are many examples of people losing out in life, insofar as the possession of material things is concerned, by holding their ideals higher than their desire for personal acquisition of things, there are thousands of other people who have lived moderate lives, upheld their ideals without compromise, and never found themselves in the extreme position of starving or denouncing their idealism. The extreme cases come to our attention more than the ordinary. Few men have sacrificed much for their ideals, but many have stood by their ideals at some inconvenience and difficulty and gained respect by so doing, as well as self-satisfaction.

In the final analysis, the decision between one's ideals and the demands of the material world must be relegated to the role of conscience. The basic character that makes up our individual natures controls our conscience, which is probably only a reflection of the ideals to which we subscribe and the character by which we live.

Conscience will direct us, if we will let it, by emphasizing in our own thoughts the difference between values. If an individual places more value on possession of huge sums of money, regardless of how they might be obtained, in contrast to a clear conscience and peace of mind, then his actions will be questionable insofar as his idealism is con-

cerned. On the other hand, if the loss of certain material advantages is secondary to the establishment of peace of mind and self-development, no one subscribing to such idealism will feel that sacrifice has been great in passing by some of the material things that might be theirs at the sacrifice of ideals. Probably the world needs more practical idealism, more individuals willing to subordinate the satisfaction of their senses and the desire for material gain so that ideals might prevail over a greater part of humanity.—A

(From *Forum*—June 1950)

### This Issue's Personality

If each of us were to review his life, he would find that it was a particular incident, sometimes an unexpected event, that had shaped the eventual course of his life. If it had not been for that, the way we live, or at least our idealism or career, might have been different. This most certainly applied to Frater Jules Motte, Grand Councilor of AMORC for the north of France.

Frater Motte was born in Le Cateau-Cambrésis in 1910. The first event that he recalls vividly occurred on the date of August 26, 1914. It was a dreadful sword fight between the French Cavalry and the "Ulhans of Death." This was the lad's first introduction to the horrors of war and the brutality of mankind. It made a lasting impression on the young consciousness.

Frater Motte was reared by his mother, for whom he had a very deep affection. The responsibility of raising the boy was the mother's, since Jule's father was in the Near East. During this time the boy attended a strict, but charming, little Norman school. The discipline of the school inculcated within him, at an early age, a love of knowledge.

When World War I ended, the family were united in the north of France. Once again they occupied the beloved family home. Young Jules went back to school. His appetite for learning now having been whetted, he passed his examinations brilliantly. Each Thursday Jules was free to do as he wished. His favorite recreation then was to walk in the open country. The fragrance of the vegetation, the azure of the skies, the caress of soft breezes, or even the bite of the fall winds invigorated and inspired him.



There was something wonderful about life and living. In the summer, on these Thursday solitary excursions, he found he had pleasure in seeking out plants and flowers whose names were unknown to him.

After completing his secondary education, Frater Motte followed in the occupation of his father. He had then also cultivated an interest in world problems, particularly those events which were contiguous to the welfare of the individual. While a youth of only seventeen, Frater Motte began to think that if he were to ever understand people, he must first *know himself*. He began then to look within himself, to question his own behavior and to analyze self. This also brought him to the study of science and metaphysics.

It was an accident, however, that deepened Frater Motte's interest in metaphysics and eventually really led him to AMORC. He was a young man taking part in a bicycle race. A reckless motorist struck him down. Spectators thought him killed, if not seriously injured. In the fraction of a second, when he was struck, and before he lost consciousness, there paraded before him in kaleidoscope some of the important events of his life. Though Frater Motte was severely bruised, he did not reveal the accident to his parents so as to save them shock.

By sheer will-power he was quite recovered in eight days. This taught him to rely on the Cosmic creative force within himself. This newly developed confidence in the infinite power never left him. He was inspired by the accident to study the mystical works of noted authors. These, as he matured, increased his desire to in some way unselfishly serve humanity. At this very time he was brought into contact with AMORC and crossed the threshold of the Order.

Frater Motte was Secretary of the Descartes Chapter of AMORC at Lille, France, upon its establishment. Subsequently, he was appointed by Grand Master Raymond Bernard, of AMORC France, to serve as Grand Councilor for the Order in Northern France. Further indication of Frater Motte's desire to serve humanity is the fact that he is Chairman of the Welfare Center at his birthplace. He is likewise a member of the Red Cross and other public service organizations.

Many fratres and sorores in his section of France look to Frater Motte as an example of

a Rosicrucian, one who derives much from life by giving much to it.—X

### Is Gambling a Vice?

A frater addressing our Forum, asks: "What is the proper viewpoint on gambling, that is, in localities where it is legal? Should a mystic shun such activities as lotteries, bingo games, horse racing, etc.?"

This is a rather delicate question to answer without perhaps affronting some individuals. There are those persons whose religious doctrine prohibits gambling under any circumstances for they declare it to be morally wrong. From a rational point of view, however, gambling in the sense of taking a chance in games or lotteries which are legal, does not involve spiritual values. Such games of chance do not detract from or inhibit one's soul consciousness. Gambling is not intrinsically wrong. But circumstances related to it at that time and place may make it a social and moral wrong. After all, all life is a chance, a gamble, and there is no certainty except death and taxes, as the classical phrase puts it. Whatever we plan to do is a gamble, a chance is being taken on incidents and events with the hope that nothing will occur to obstruct and defeat our plan.

Psychologically, most persons in a small way gamble in games of chance: first, for the thrill of winning; second, because of the human proclivity to gamble for something of value with little effort or cost. If gambling is limited to just this, there is little or no harm accruing from it. Certainly there is no moral jeopardy. There are, however, other factors which enter into the subject. Criminal elements will control the games of chance in many areas so that the opportunity of winning favors them to such a degree that it is principally to the disadvantage of the player. Various rackets "fix" the games so that the proportion of winning is unfair and dishonest.

Because persons are instinctively inclined to gamble for sport and hope to win "something for nothing," they unwittingly encourage the criminal element to control gambling. However, religious protestations and the eventual banning of all games of chance under their influence (as often happens) actually increases the opportunity for criminal domination of gambling. The majority will

still want to play games of chance as man has done since the earliest times recorded in history. (In fact, in the Rosicrucian Egyptian Museum may be seen ancient gaming devices.) Pursuant to bans placed on gambling, there are often set up *illegal* gambling establishments operated by the criminal element. In such places the player is taken advantage of, and cheated at every opportunity. He has no redress because what he is doing is often illegal.

For example, since horse racing is legal in many countries and in certain States of America, and is Government controlled, crime in connection with such racing is reduced to little or none. Further, a good portion of the proceeds of such legal racing receipts is used for social welfare, hospitals, orphanages, and the like.

The United States generally prohibits lotteries. Many people do purchase lottery tickets which *are legal in other countries*. In other words, such prohibiting of lotteries on the mistaken ground of morality, compel persons who are so inclined to obtain foreign lottery tickets—illegally. For example, in England and in Mexico there are national, Government-sponsored lotteries and pools of chances on winning football teams. These are carefully supervised and the winning is honest.

Millions of persons spend a little sum of money every month in the hope of winning some fairly large amount. The proceeds are used by the Government in financing many humanitarian services, homes for the aged, hospitals, etc. Actually, the person who spends money on these lotteries, even if he wins no prize, does gain through institutions which they support and which are also available to him.

The opponents of such gaming declare that it encourages individuals to waste money needed for necessities and encourages the incurring of debts, and they point out that this is a moral wrong. Individuals who gamble heavily and who cannot resist spending their whole income on games of chance are abnormal. They are emotionally ill. By prohibiting gambling you are not taking this compulsion or weakness out of the individual nor are you removing temptation from his path. You would thus be encouraging him to go underground, to patronize illegal gambling syndicates.

Mystically, we must understand that life owes us nothing. Life has given us the opportunity to make something of ourselves with the faculties with which we are endowed. We should create by being causative. Therefore, to expect to go through life with a minimum of effort and the hope that fortune will smile upon one is unrealistic and can result in failure and disaster. Those who are of this mentality will always exist because they are weak in character. Eliminating legalized gambling will not affect the change in the character of such individuals.

The individual who thinks he can use mystical principles and Cosmic law to help him win in lotteries and horse races will be greatly disappointed. Mystical principles are based upon the application of the powers of the individual; they, we may say, are supplemental. In other words, when one is trying to accomplish through *his own effort* and not through chance, and then appeals to the Cosmic, the mystical principles are more efficacious.

To conclude, no one is going to be morally and spiritually contaminated by playing games of chance for amusement, or even for hope of gain. But there are qualifying requirements which we must make clear. In playing these games of chance, one must not do so if such practices will bring hardships to others, or if one is violating other moral precepts in so doing. For instance, we could even say that it is morally wrong to make a contribution to a church if, in so doing, one violates his obligation of support to his family. In gambling, too, one must take into consideration not the act, in itself, but any and all circumstances relating to it.—X

### Born to Fight

A frater from Canada now rises and addresses our Forum: "Recently I read a description of the life of General Claire Chennault, of 'Flying Tigers' fame. Here was a man born to fight and kill; in peacetime he was aimless, restless, and unhappy. There are others, of course, with this same inborn instinct, and the role of the airplane in modern war seems to have brought this more into the limelight."

"I began to think: Why do some men have this compelling urge to fight and kill? What of their mission in life since in peace-

time they were bored and useless? Do they incur karmic debt?"

An *extrovert* is one whose world is principally objective. Infrequently he is inclined to subjective activity such as contemplation, abstraction, and imagination. Even when he does resort to the inverting of his consciousness, it is not for the satisfaction which such provides but rather it is a temporary expediency, that is, so that some objective and material end may be served. Such persons are bored by mental activity and find pleasure and relaxation in physical work and exercise. The extrovert has a very essential place in our modern world. For example, he can usually become a more proficient salesman, public relations representative, and successful politician.

The extrovert is not necessarily one who loves war and killing. He is not any more sadistically inclined than the introvert. However, the *extreme* extrovert in his love of physical activity and objective excitement needs to have his consciousness stimulated from without. He finds it difficult to stimulate it himself through study or through mental creativity. Consequently, he is drawn to those circumstances and environments where such stimuli may be felt. The extrovert, therefore, is inclined toward sports, particularly as a participant. If that is not possible, then he derives a vicarious satisfaction from watching games. The more challenging and rigorous the sport, the more hazardous, the greater the emotional satisfaction felt by the extrovert. The extrovert loves *adventure* and *exploration*. Psychologically speaking, the basis of adventure is the thrill of its hazards, the risk it includes. Therein lies the distinction between the ordinary traveler and the adventurer. The latter likes to conquer in a physical way, not to just experience the new or the different.

The same kind of experience, however, gradually causes ennui, or dullness. The extrovert needs to intensify the stimuli if he is to find the same satisfaction. A skillful boxing match does not satisfy those who take their thrills vicariously. They want to watch a combat that is rough, brutal; they like to see knock-downs and smashing blows. The more of this that occurs, the louder are the shouts of satisfaction. This attitude parallels the behavior of the crowds who attended the

gladiatorial contests in ancient Rome. Men who are extreme extroverts are not as emotionally sensitive as are most introverts; further, the more hazards which they experience and dangerous feats in which they participate, the more conditioned they become to them. It requires the greater impact of more frequent dangerous incidents to provide continued satisfaction.

In modern warfare, the man taken out of civilian life has to be psychologically conditioned in training camps to the horrors of war. He has to be taught to *kill, kill, kill!* After all, any repugnance which a man may have to killing in combat may mean the loss of his own life and, moreover, the loss of many more of his own nationality. Most young men who are as yet not introverts to an extreme can be emotionally hardened to this psychological requirement of war—even with reluctance. Those who cannot be so conditioned for combat often have nervous breakdowns. Psychologically, they reject the circumstances and become psychiatric cases. The young man who is normal and not a very definite extrovert will later adjust satisfactorily again into society and accept the importance it places upon human life.

The professional soldiers of history, the mercenaries of the Egyptians, Greeks, and Romans, became, in a sense, professional killers. Their conscience troubled them not because they were acting within the bounds of the law, serving the country in whose hire they were at the time. The continual exposure to blood, mutilation, death, and the risk of their own lives was a routine matter; and it was accompanied by the lust for adventure and daring activity. Any other activity would have been considered prosaic and boring. It would be practically impossible to extirpate this love of war—and of killing—from such individuals. They would not kill merely for killing, alone. They were not psychopathic killers. On the other hand, killing as an incident of combat, of the adventure of war, would provide the thrill that was necessary for their personal satisfaction.

Psychologically, we can truly say that such persons are "born to fight." If they could be provided with some other activity that would offer the same hazards, as risking their own lives in combat, they would probably accept that activity. War, however, in all its ramifications, finds little to compete

with it in providing consistently daring adventure.

The courageous man, the patriot, may become a hero in exposing himself to extreme danger and perhaps in necessary killing. But he will readily tell you that he hates it and he means what he says.

There are those who are sadists and actually are psychopathic cases. Such individuals derive an abnormal satisfaction from killing and in watching others suffer. These unfortunate persons are usually easily distinguished from the ones who are extreme extroverts—those who enjoy the thrill of combat, for example. The latter are perfectly willing to expose themselves through aerial or ground warfare to risks which may involve losing their own lives. To them it is a game, a dangerous one that brings pleasure. As in the case of the knights of old, these individuals find a certain amount of chivalry and fair play in their combat. The great German air aces of World War II had a certain code of ethics in their single “dog fight” maneuvers as did also the Allied fighters. However, the sadist, the psychopathic killer, is usually a coward. He enjoys the imposing of suffering upon others but he avoids risking his own self to pain or death.

Karmically, perhaps, those individuals who find a certain pleasure in martial combat, or war, have a lesson to learn. In some manner the futility of what they do must be brought to their consciousness. However, the lesson cannot be taught them through physical pain or suffering because such professional soldiers have often suffered personal injuries and have often been on the threshold of death. Their emotions have to be reached through another kind of loss or sacrifice—something other than their own physical selves.

Of course, this is often difficult to accomplish. These persons are usually self-confident and assured. They are reached only in situations where they find themselves helpless to defend or protect dearly loved ones who may be suffering. Sometimes a serious illness to one of their family, perhaps the loss of a wife or child in an accident, shocks them emotionally to the extent that the shell of their callousness is cracked. They gradually begin to develop a greater sensitivity; in other words, they begin to find pleasure and happiness in finer sentiments.

It is difficult to say specifically what mission in life such individuals have. But, in our present society, in the way we live today, I think it would be agreed that such individuals are needed. As long as the world is an armed camp, as long as we need tremendous armed forces, we have to have individuals of that emotional structure.

Most ex-servicemen will tell you that the top sergeants who trained the men for combat are of this type—courageous, deriving a certain thrill out of the adventure of war. They are a kind of leader that the world still needs. Without them, a peace-loving nation, one extremely sensitive to the finer things of life, would be exposed to a people or nation who were more ruthless; they would be helpless without that type of leadership in time of war.—X

### Rosicrucian Healing

There has never been a perfect system of healing. This is quite comprehensible when we realize that man has not yet a complete knowledge of the human organism and its functioning. Further, science is not aware of all the factors necessary for health and what all the conditions are which menace life. In addition, a generalization for the human race is not possible yet. One people will thrive in an environment that will prove hostile to the mental or physical well-being of others. It is, therefore, unfortunate, that there are some systems of therapeutics which expound or imply that theirs is undoubtedly the panacea for all ills, a kind of direct road to health. Such claims are the result of the ignorance of those making them or are outright perfidy.

The fact is that almost all systems of health, the result of serious research and intelligent direction of natural laws, have merit in part, at least, so far as man understands himself and nature. No one system of healing can effect all cures, for then there would not be any need for others. It is regrettable that rivalry and actual jealousy exist between some of the health systems, drug and drugless. Each practitioner of a system obviously, if sincere, has confidence in what he has learned and what his method proclaims. He will think it the best and, therefore, in loyalty to it, is inclined not to investigate honestly other competitive systems but often to speak

of them in a derogatory way. In doing this the individual may be actually suppressing some phase of healing that could alleviate suffering.

Leonardo da Vinci, renowned artist, engineer and scientist, found it necessary to make an extensive study of the human anatomy for proficiency in his work. Michelangelo, the great painter, felt that he could not do his best work without also a lengthy study of anatomy. He practiced dissection so that he might know actually what the bone and muscle structure was like. Should one who is treating, or attempting to heal, the afflicted know less about the morphology of mankind? There are, however, so-called healers and systems of healing where there is no attempt to study the physical nature of man. Such systems, of course, even if they have any merit, are ridiculed by those who conscientiously study anatomy, physiology, biology, and related sciences.

Regardless of the oaths required of physicians or practitioners of certain systems of healing, there are those individuals whose principal interest is naught but *material gain*. Their relation to their patients is a kind of assembly-line procedure: to turn out as many as quickly as they can in the course of a day. Their methods suggest that their interest is quantitative only—in other words, a number of persons per hour at a specific fee each. The time given the patients is in proportion to their mercenary motives. With such practitioners, healing is a profession only. In other words, it is not truly guided by humanitarian impulse.

The patient is often as intelligent, if not more so, as the physician, though he may be educated, trained, or skilled in a different field of endeavor. Such a patient reacts unfavorably toward such a cold mercenary method of treatment. He is thus encouraged "to shop around" among therapeutic systems and healing cults for relief.

The Rosicrucian system of healing is founded upon the basic principles of the Rosicrucian philosophy. These, in turn, mean natural laws and principles. To be effective, the Rosicrucian member is obliged to study certain physical aspects of man's nature as well as the metaphysical ones. He learns about the nervous systems, for example, to the extent that it is necessary for the treatments, as well as their relationship to or-

ganic functioning. The Rosicrucian system is not intended to train individuals to become professional practitioners. The Rosicrucian system has brought considerable relief to sufferers, as thousands of persons can testify. In some cases no particular results were had. There are many reasons why such results were not forthcoming, but we can only conjecture about them.

The rational aspect of the Rosicrucian system of therapy is that it also recognizes its own limitations. First, it sensibly does not claim to be able to effect a cure of every illness or that it is omniscient in its knowledge of disease. No other system is all-inclusive either, as said, but few will make this admission. Also the Rosicrucian therapy method frankly admits that for some conditions or afflictions other methods are necessary and even preferable. For example, foreign bodies in the human system may require surgery for relief. Also a badly decayed tooth needs extraction.

The Rosicrucian system recognizes that heat and hydrotherapy are also useful as well as certain types of medication. In other words, Rosicrucian therapy avoids fanatical devotion to any system at the expense of the patient. How many patients of other systems have died because the treatment they received had been inadequate! And yet the physician or practitioner would not recommend any other treatment that could have saved the life—or perhaps he was ignorant of such remedies.

Not many years ago, hydro, thermo, and short-wave electrical treatments were considered quack methods under any circumstances. Now medical science realizes their advantages in certain applications, and so do several drugless schools of therapy. The Rosicrucian is always urged, if his malady persists, *to consult a physician* and, if serious, to do so immediately, in addition to his Rosicrucian treatment. There is nothing about Rosicrucian healing methods that can interfere with, for example, medical, chiropractic, or osteopathic treatments. In fact, many Rosicrucian medical and other physicians have included certain Rosicrucian healing principles successfully with their own professional methods.

We must admonish all Rosicrucian members that Rosicrucian healing is intended primarily for the relief of the student himself.

It is not intended to train him for professional service as a physician. The Rosicrucian is not licensed to practice healing in any form. Any attempt to heal others for monetary compensation, or to establish himself as a professional healer, is a violation. First, it is contrary to the Rosicrucian ethics which prohibit such activity. Second, it is in violation of medical laws in the community in which the individual resides. Any person who practices in defiance of this admonishment jeopardizes his membership in the A.M.O.R.C. and is subject to arrest and fine under the laws of his community for practicing healing without due license.—X

### Colors, Health, and Harmony

A frater asks our Forum: "Just what is the relationship of color to the human organism?—that is, how does color affect man? Further, can colors be used for healing purposes?"

Some years ago a group of scientists postulated the theory that the color sense in man was developed over a great period of time. The theory stated that in its first stage, this color development was limited to the perception of only two colors. It was declared that perhaps the first color that man distinguished was *red*. This assumption was based on the fact that red is the most luminous and exciting of the colors. Though this theory appeared to have support, it has never been generally accepted. The cave paintings of prehistoric man, found in France and Spain in particular, show variations of color. It would appear that such colors were intentionally used and that early man distinguished one from the other.

Light is, of course, the first stimulus; color is a secondary stimulus. Even persons who are color-blind are known to be just as sensitive to variations of light as are those persons who are not color-blind. Many insects, to whom color seems to have no distinguishable appeal, *are* attracted to bright lights and luminous objects. Fishermen know that fish are attracted to objects that reflect a brilliant light. Prehistoric man, probably first responded to the intensity of light rather than to color variation.

In their tombs and temple decorations the ancient Egyptians used a variety of colors. Sir Gardner Wilkinson, noted Egyptologist,

relates that the Egyptians used principally red, green, black, and yellow. For a considerable time they did not have black. When they discovered how to produce it, they then used black extensively. Yellow was often used "to harmonize with it." Some of the races of mankind had no names for the colors which they used. There is, however, no doubt about their distinguishing such colors. For example, the Assyrians had no name for green; certain East African tribes have no name for purple.

The theory of the mechanism by which we experience the sensation of color is still a polemic discussion among physiologists, psychologists, and philosophers. Research has shown that blue has the widest range over the human retina; next in order are yellow and green. In other words, if we were to draw three circles over the retina of the eye, for each of these colors, figuratively speaking, the blue would be the largest zone of sensitivity. The Young-Helmholz Theory states that the ends of the visual spectrum, the blue and red, primarily stimulate the cones in the eye. According to this theory, there are cones which respond primarily to but three colors—red, blue, and green. When these cones, or sensory bodies of the retina, are equally stimulated, we have the sensation of *white*.

Conversely, however, psychologists and artists do not hold to this theory. They are of the opinion that there are four primaries: red, green, yellow, and blue. All other colors are a blending of these.

When we come to the problem of why man is attracted to certain colors and displays preferences for one over another, we then enter the field of *aesthetics*. Since the early times of which we have record, mankind has been, and primitive men of today are, attracted to bright and shiny objects. That which glistens, as a piece of metal or a pebble, will seem to please the aborigine. Perhaps this was first due to the intensity of light as a stimulus of high importance. The shiny objects were undoubtedly the first things that were considered *beautiful*.

Even today, modern man is influenced by this primitive urge for the bright and shiny in objects he purchases—even if such are intended for utilitarian purposes. The chrome decorations on automobiles and many home accessories are examples of this primitive

aesthetic taste. The love of gems and glistening stones is likewise a primitive carry-over in addition to whatever significance custom attributes to them.

*Red and orange* have been found to be the most popular colors among primitive peoples. The color *red* is dynamic and appeals to youth—even as it does to the primitive and commonly to uncultured persons. "The ochreous earths most easily provided primitive pigments." In fact, red is found nearly anywhere. We are all familiar with areas containing red clays. This color is commonly used for the adornment of the person by primitive peoples, as a sign of beauty. Blue is likewise popular with them because it is like the sky in most regions of the world. Man is conditioned to accept it as pleasurable, and therefore beautiful, because he likes it.

Aesthetic colors are those that excite the whole organism of the individual. They are the ones that produce emotional responses. With many lower animals the color sense is "bound up with feeding and reproduction." The animal comes to associate certain colors with his food and with sex. Man has likewise been conditioned by his environment; colors that are representative of nature—the blue of the sky, the yellow or orange of the sun, the green of vegetation—have a general appeal, and in varying degrees are beautiful.

There are, however, variables that must be taken into consideration where aesthetics are concerned. Color preference is related to *environment*. For example, the Chinese do not react to the same colors as do the Americans or English. A story is told that before Communism prevailed in China, a gasoline station was painted white and did very little business. To the Chinese, white suggests death and sorrow. After a change in its color, the gasoline station increased its sales. Of course, we know the effect of color in advertising—how it arouses certain desires or reactions.

In India, and to Hindus in particular, *yellow* is a symbolic color. Marigold flowers are placed on corpses before they are immersed in the sacred Ganges and cremated. The Rosicrucian Camera Expedition filmed such a rite at Benares, the sacred city of the Hindus, where the placing of these marigold flowers on deceased Brahmans was common. In Japan, *red* is never popular be-

cause of its symbolism of fire and destruction.

Our moods are often affected by the environment in which we are placed. Certain rooms or home decorations cheer us, and others depress us. The same applies to colors of clothing. Again, variables enter into these considerations; that is, we may have been conditioned to the stimulus of a certain color so that we prefer it. In the former Rosicrucian Clinic and Sanitarium there was a color therapy room. In addition to other treatments given, certain patients were obliged to lie in this room for a time, exposed to colored lights which tinted the room. Music was played which had an emotional relationship to the color used. Many patients found relief from tension under certain particular color combinations. Lectures and demonstrations on this subject are part of one of the fascinating courses that are given each summer at Rose-Croix University, in Rosicrucian Park.

Stanford University in California, a few years ago conducted experiments in connection with colors and their effects upon motion picture audiences and spectators at theaters. Dr. Robert Ross found that: "gray, blue, and purple were associated with tragedies. Yellow, orange, and red complimented the comedy sense. Red was also suggestive of great, dramatic intensity; gray and purple were the next most effective."

The motion-picture director, William A. Welmann, has, it is related, an interesting theory in connection with the emotions induced by colors. He thinks that color is related to "primitive environment association." Mr. Welmann made a chart of the emotional equivalent of colors. These color and emotional relations he used in some of his successful films. For example, the following is but a portion of the information on his chart:

*Black*—Night—negative; glum  
*White*—Snow—uplift; purity  
*Gray*—Rain, fog—old age; decadence  
*Blue*—Sky, the sea—thought, inspiration  
*Green*—Leaves; foliage—Springtime; health; welfare  
*Red*—Blood—sunrise, sunset—combat; life; vigor.

Another example of the influence of environment on color preference is that green is popular in arid countries, as among the

Arabs, and also among people of cold climates.

The greatest number of impressions are received through the eyes. Subconsciously, our emotions are affected by color vibrations. Colors are light of different vibrations so it is not strange that our bodies and minds should have physical and psychic reactions to them. There has been a controversy between scientists and philosophers as to whether color is a reality that exists outside of the mind; the philosophers have declared that color is but a sensation and is purely subjective. They point out that to a color-blind person blue may seem black, or gray. They endeavor to show that a color is not such until it is perceived by the mind.

However, physicists take the position that color is a reality and a quantitative thing, and not dependent upon the color sense. They point out that red, for example, has a specific number of vibrations and has a definite line in the spectrum, being specifically objective. They continue, saying that no matter what the subjective interpretation of that vibration is, it is a positive reality which instrumentation shows, and does not change its place in the spectrum. The argument, of course, can be carried further, for the support of both sides. Insofar as our *realization* of color is concerned, it is *psychic*.

Aristotle believed that there were colors that had a relationship to certain sounds. When we hear sounds, he contended, they suggest particular colors. Sir Isaac Newton also experimented with trying to find harmonious relationships with the diatonic (sound) scale and the spectrum of color. Dr. H. Spencer Lewis, in the early part of this century, built a small color organ based on Rosicrucian teachings and principles. When played, the colors were flashed upon the screen; they had a complimentary relationship to the music being played. This was one of the first color organs ever constructed in America.

In the middle thirties, Dr. Lewis constructed another color organ, a much larger one and improved compared with the earlier instrument. The screen, at that time, occupied the full stage of Francis Bacon Auditorium. Scientists, musicians, and the general public, numbering several thousands, witnessed the demonstration before the color organ was dismantled. Much publicity was given this

color organ which Dr. Lewis had named the *Luxatone*.

The specific relationship of a color to a sound is still in the experimental stage. There is no complete agreement on what the harmonic relationship between the color and musical scales should be. In the Rosicrucian teachings there are interesting charts giving the Order's conception on this matter; these are included as part of the instruction the student receives.

The Rosicrucian teachings disclose what is meant by "clash of colors." In general it means those vibrations of the spectrum or radiations of light in color given off by objects which are inharmonious; these differences in certain colors are so extreme that instead of blending or complementing "they oppose and cause a dissonance of color."

Many works have been written on color symbolism. Some of these notions arise by natural suggestion; that is, they are related to conditions and circumstances in our environment. Other color symbolism has been artificially established due to some notion or experience which man has had. For example, *red* generally depicts action, courage—also blood, carnage, and destruction. *Yellow* symbolizes glory, sunlight, prosperity, and gold; for some, it alludes to illness. *Purple* has long been the symbol of royalty, magnificence, heroism, passion, and mysticism.

The more sensitive the individual, the more emotional, the more responsive he is to color. Artists, writers, designers, poets, and mystics are particularly affected by colors. It has been found that *blue* is the favorite with women and *red* with men. Athletes, both men and women, favor *red*. Intellectuals are said to prefer *blue*. For some strange reason, egoists choose yellow. It is commonly known that children respond to bright colors and primitive people do, as well. It is perhaps the color intensity that attracts these individuals. Conservative people generally select *brown*.

The Rosicrucian teachings have a method of diagnosis in connection with color which, in general, is effective. Through this system (which we will not describe in detail here), it has been found that if the patient produces a color response of blue or green he needs negative treatment. Red and orange in the diagnosing would suggest a need of *positive* applications. When white is seen in con-



nection with the diagnosis, a little of each treatment, negative and positive, is recommended.

Colors have been used most successfully in therapy for the emotionally ill. War veterans suffering from neurasthenia and shock, and who were in deep depression, were placed for several hours a day in a room with green walls and yellow and amber lights. It was reported that they showed considerable improvement after several days. In another case, a veteran, suffering from severe insomnia, was placed in a ward especially planned for color therapy. The color scheme was mauve, blue, and green. These colors have a sedative action. After twenty-four hours in this specially prepared ward the patient slept.

Women suffering from melancholia were placed in a room with red lights, carpets, and walls. Red being a dynamic color, the melancholia was dispersed within a short time; in some cases, the condition was eliminated after the patient was in a color room for only a few days. A mild stimulus is provided by the colors *yellow* and *gold*. Patients have been brought back to normal under such a color influence when the emotional illness was not severe.

In still another example of treatment by color is the case of a patient who refused nourishment; his condition became serious. He was placed in a red room for twenty-four hours and it is reported that he then *asked* for his breakfast. In a mental institution in Illinois a series of experiments in color therapy was conducted. The conclusions were that *red* had a remedial effect on those suffering from melancholia; *blue* was beneficial to the neurotic and those not severely disturbed emotionally. They likewise found that among the mentally ill green was better liked, and red was preferred by women. Further conclusions after investigation showed that spring-green, a combination of purest blue and yellow "is a fine mental sedative; brown is restful but depressing, but may be relieved by orange and yellow." Blue is cooling and has sedative properties to some who are depressed but it should be used with caution. Green also has cooling properties and counteracts the brightness of the sun, thus exciting the eye to a less degree.

Color, therefore, can be most effective in healing. We do not know as yet the full

extent of the value of color therapy. Important, also, is the use of color to *prevent* illness. The color schemes of our homes, offices, schools, the lighting and drapery, the walls and carpeting, even the clothes we wear, are a field of continued investigation. What must be brought out, however, at this point, is that the color we like is not necessarily *best* for us. We may like the exciting, stimulating color of red, and yet, for our individual health, for our emotional selves, red may not be as beneficial as blue or green, or even yellow.—X

### The Soul's Memory

A soror from San Francisco, addressing our Forum, says: "Why is there so little or nothing mentioned in mystical writings of the existence of the soul just prior to returning to an earthly body?"

Then, a soror from Texas rises in our Forum to ask a related question: "When the souls are on the higher plane waiting to reincarnate, it has been said that they pass through many strange experiences. Can we know what kind of experiences? Is it a form of punishment? Of course, it is not physical, but is it mental or psychic?"

We will readily admit that the Cosmic plane most assuredly transcends this mortal or physical one. By transcending we mean "to rise above" the limitations of earthly discernment and mortal consciousness. That being agreed upon, then what medium have we to determine, to describe, the kind of experiences which are had by the soul-personality after transition? The qualities by which we would explain any experiences would be only those which we know. They would consist of ascribing, for example, to the Cosmic such conditions as hot, cold, soft, loud, bright, dark, colors, pleasure, and so on. Further they would need be described in words or framed in ideas formed out of the substance of human knowledge.

Since we will not recognize, and rightly so, that the consciousness of the soul-personality after death would have sensations dependent upon the human organism, we have no actual means of describing the experiences after death. Such an attempt could only consist of an elaboration of what we consider the exalted state on earth or the good as we know it. Ask, for example, the

orthodox religionist what heaven is like and you will receive an explanation of ecstasies founded upon the mortal conception of happiness.

If one conceived that the soul-personality after death is truly liberated from physical sentience, then its perception in the Cosmic will be of a distinctly different nature. It will have its own experiences on a plane related to it which it can perceive and comprehend in its own terms. The soul consciousness would not be restricted by ocular or auditory range or by a sense of smell, taste, and feeling. The soul-personality undoubtedly has media of realization of which the mortal self has no conceivable notion.

We think of the Cosmic state as being an all-embracing one. Therefore, the nature of the Cosmic, what it is, would not be channelized into particular qualities from which could arise limited perceptions and sensations. We can assume, and mystical tradition teaches, that the soul-personality retains the experiences which it has had during its cycle of *oneness* with the Cosmic. This implanting or registration is conveyed then into the subconscious, the psychic levels of consciousness of self, upon rebirth. How would such experiences be realized by the mortal who reincarnated, or would they be?

First, we can say that these experiences would be the impulsations, the various motivations, which we call *spiritual* or *moral inclinations*. When we, in our objective conduct or behavior, try to attune with the soul consciousness within us, the higher levels of self, we would be brought *en rapport* with the *soul's memory* of its Cosmic experiences. But such Cosmic or soul memories would need be, and are, translated only in the terminology, the ideation, of our mortal minds. We could not objectively know nor could we understand the Cosmic experiences which the soul-personality had during such interlude out of the body, except by the analogy of our own common terms and language. In other words, the impressions we receive would naturally fall into the categories of our sense qualities.

For a crude analogy, let us use the word *beautiful*. Suppose in some way during your meditation and contact with the memory of the soul you had a sensation with which you associated the term *beautiful*. What would this mean to you? How would you express

it? Would you not find yourself resorting to the analogy of your senses? You would describe something perhaps in terms of some object seen, whose symmetry—that is, its form and color—was so harmonious and pleasing to you as to be called *beautiful*. Or perhaps you would recall beautiful sounds or colors and say that your soul experience of a previous time in the Cosmic was like this, only far more so.

It must be realized that the impressions coming from the memories of the soul, from the higher self, are not always transposed into sensations of the same sense. In other words, one may not always express them as visual images or auditory ones. They may be realized as exquisite sensations that are like and yet exceed in their stimulus any experience that we can objectively recall.

The memories of the soul may guide one through the process of *intuition*. This intuition functions as a higher judgment. It often takes over and arrives at a self-evident conclusion after we have abandoned some problem objectively. It finds or brings about harmonious relationship between our ideas so as to make the solution indubitable to us. At other times, the influence of the soul-personality comes as a constructive inspirational urge. It moves us to act in a certain way that inspires our confidence.

Objectively in this life, we may never have participated in a venture such as we may be intuitively urged to do. We may then ask ourselves, Why should I do this? How do I know that it will be successful or even the proper thing to do? We nevertheless “feel” within ourselves that it is right and that it should be done. Perhaps we can say that this “feeling” is part of the Cosmic experience of the soul-personality after transition. The soul-personality after transition was exposed to the fullness of its Cosmic relationship and thereby acquired a more profound sense of evaluation; therefore, it becomes a more helpful guide when again embodied. Once more we must warn that the soul-personality would not experience in the Cosmic any situation parallel to something that exists on earth. The soul-personality, however, in some way which we do not understand does acquire a universality of values, that is, the ability to comprehend all relations and subtly advise us.

We must realize, first, that most of us

meditate infrequently and, when we do, we are inclined to tell the intuitive self, the memory of the soul, what *we* want done. As a result we are often not guided. Secondly, most persons never learn, or even want to try to learn, the art or technique of introverting the consciousness so as to contact this soul memory. They are always too much in a hurry to take the time for study and preparation. As a result, they *go* it alone. They may gradually lose the faculty of this psychic contact. Furthermore, from a practical point of view, they spend more time in recovering from mistakes in their over-reliance on their mortal consciousness than it would have taken to awaken and to utilize the intuitive memory of the soul as a guide.—X

### What Is Sacred?

The concept of sacredness associated with an object or idea is so vague in the minds of most individuals that a definition of the word *sacred* becomes involved and often confusing. Individuals have usually thought of something sacred as necessarily removed from their own reasoning and so have accepted primarily the decisions or directions of someone else as to what is or is not sacred. With many words used without analysis by persons who use them, it is sometimes worth while to analyze their conception; therefore, to determine to our own satisfaction the meaning of *sacred* we should consider what the concept implies.

It might be well in considering the state or subject of sacredness whether or not an object or idea has to be associated with a religious thought or implication in order to qualify for a concept of its being sacred. I believe that the average individual immediately associates the word *sacred* with a religious function, institution, or place. It has been used so much in its religious connotation that it is very difficult for many people to conceive that religion actually does not have complete monopoly over the concept of that which is or is not sacred.

Many persons have been religiously trained since childhood to accept without question the idea that certain tangible objects and certain ideas are sacred and are without doubt beyond the ability of any individual to modify. The definition of *sacred*

implies in many ways the concept that I have just outlined; that is, *sacred* has to do with a religious concept, idea, or object. One of the definitions given in a standard dictionary of the English language makes the word *holy* synonymous with *sacred* and refers to anything that is sacred as being hallowed by association with a divine concept and, therefore, entitled to reverence and respect.

It is not my purpose here to detract from any concept upheld or expounded by religion, but actually I believe that the concept of sacredness is more profound than that which may be limited only to one field even though that field is religion. There are many concepts in regard to the state of sacredness. In reference to definitions again, another definition of sacred is merely that which is dedicated, that which is set apart in honor of someone or something and, therefore, devoted exclusively to a certain person or to a certain end. In this concept or from this point of view, the meaning of the word *sacred* is immediately broadened. We find that sacred can apply to objects and ideas which lie beyond the limitations of religious dogma or theological viewpoints.

There are, also, many false concepts, the primary one being that sacredness is a state in itself. This concept has developed among many people who are not necessarily of limited training or background. In our modern civilization are those who believe that that which is sacred or is believed to be sacred or rather accepted by a certain majority as sacred is something that is absolutely untouchable and cannot be explored, examined, or submitted to critical analysis.

Many people actually believe that to subject anything to examination that is considered to be sacred is an unholy act in itself, in fact, an act of disrespect for those who might hold the object or idea as sacred. If the concept of sacred is such that it cannot be submitted to examination by intelligent and sincere individuals, then it would be best to banish such concept entirely.

Any concept conceived by the human mind should be subject to analysis and even to criticism by the human mind. I presume that there are those who believe that anything considered sacred was not conceived by the human mind in the first place but rather that it is of divine origin. Actually,

we have no substantiation of such a concept because man himself has established his ideas which he considers to be sacred and also has selected the objects so considered.

The point that I am most interested in at this time is to present for your consideration the idea that the condition of being sacred is not inherent in anything; that is, it is only the value assigned by an individual or by human beings as a group that brings about the state of sacredness. This, of course, leads us to a consideration of the objective and subjective aspects of trying to arrive at a definition or a realization of what the term really means. Actually, many of the concepts that I have referred to here have been objective; that is, when man considers a certain book, a certain statue, or any other physical object as sacred, he is exercising the tendency of projecting from his own thinking an idea of someone else as a reflection, in a sense, and associating that thought with the object and presuming that the state of sacredness is within the object itself.

Those who believe it is unwise, or at least, ill-advised to criticize a holy book, such as the Bible, have the feeling or have developed the idea that the book and its content is sacred because of the intrinsic value of the book and its writings regardless of their source or who wrote them. Modern criticism of literature has caused us to be somewhat more realistic. We know that any holy book is the result or record of the experiences, reflections, or meditations of human beings. It is true that many of the individuals may have been more evolved than we are, but it is also true that many of them may not have been evolved even as much as you or I; therefore, such a book is subject to the same errors as are the writings of any human being. If the thoughts expressed cannot be faced with pure reason, their value definitely is not as great as might be presumed.

Writing and the ideas expressed in writing do not have to be perfect in order to have value. In many cases the imperfections themselves lend value because they point out the frailties of human existence and the inevitability of human error. To turn to a book considered sacred is to share in the experiences and inspirations of those who had the ideas that made possible the recording of the chapters and verses of such a book.

If we look upon those concepts or those

writings and the ideals expressed as being beyond the limitation of our mind to analyze, then we are depriving ourselves of the ability to share in the same experiences, to share the facts and ideas that were recorded for our direction. The objective concept of sacredness, then, is to project or, I might better say again, to reflect the ideas of someone else into another object or idea.

Actually, the true concept of sacredness is a subjective concept. Sacredness or the concept of being sacred begins within ourselves. This is well expressed by the ritual of our own Temple Convocations when the Master reads, "We come to this sacred Temple, made sacred by our thoughts and conduct." It is, therefore, within the mind of man and in the expression of man—in other words, in his mental content and his behavior—that he himself makes sacred those things which are external representations to him of ideals and purposes which he holds of great value.

The Temple of the Rosicrucian Order, for example, its rituals and all the phases of its function as they are exemplified either in writing or by physical objects, becomes sacred in direct proportion to your finding value in its functions and objects. You yourself project into these functions and objects such values and benefits as you have gleaned from your associations. These then serve as external symbols of the experiences that have been a part of your own consciousness, your own development, and, in a sense, a part of your own life.

Sacredness, then, begins within, and its expression on the outside is secondary to the intent and idealism that underlies what we find manifest in the world outside of us. We, therefore, believe that that which is sacred is not to be profaned by actions inconsistent with our ideals. When we project, as it were, our ideals into objects and concepts, we symbolize in an external form those principles which we believe to be for us the highest ideals and worthy of our direction and aspiration.

To profane a sacred object or a sacred place or to belittle a sacred idea is to be a traitor to our own inner self. We can do no harm to any external object insofar as its effect throughout eternity is concerned, but to fail to respect the ideals which are exemplified in this external form, and which we

ourselves have assigned there, is to be inconsistent with our own ideals, aims, and aspirations.

None of us would want to see an object held sacred by any individual to be profaned or made to appear cheap or not worthy of what it represents to another person, but even more serious are the consequences to the mind and to the experience of the individual who performs such an act because he depletes himself of the ideals which have been represented externally. In order to understand the concept of sacredness, we must remember that we ourselves create what is sacred to us. In doing so, we realize that every man, every woman, does the same thing; therefore, in the process of evolution, in the process of setting up our own sacred landmarks, we are living in an environment with other intelligent entities who also establish their own ideas of what is sacred.

Consequently, within the concept of sacredness comes the concept of tolerance and goodwill. In recognizing the inviolate sacredness of other objects because they represent a series of ideas established by a creed, cult, doctrine, or philosophy, it is more important that we recognize the right of everyone to build his own sacred ideas and that we recognize, with tolerance, the right to maintain them. As we wish to have our ideas respected, so we must respect others, and if this concept could be practiced continually, then tolerance and peace would be the lot of all men.—A

### A Suggestion for Learning

I recently wrote an informal discourse on the subject of using our time properly to apply the principles which we have been taught. This brought to my mind a quotation which I discovered quite by accident some time ago. However, in preparation for that quotation, I will point out that all of us have very definite opinions; and, generally speaking, most of us think quite highly of our own opinions. We believe in what we believe, and most of us are somewhat reluctant to have our opinions proved to be in error. We tend to hang on to our own opinions as if they were something of great value.

Oddly enough, most of our opinions are just what the word implies, ideas which we

have accepted more or less in the objective surface area of our consciousness. Most of our opinions cannot bear too much analysis. They have a tendency to break down when faced with important facts or reason. The reason for this is that we derive most of our opinions by drawing conclusions from the reactions of others or from superficial observation.

How many of us actually do any research on our opinions? When you have formed an opinion, when you have arrived at a conclusion which you think is correct, do you consult a dictionary, an encyclopedia, an authority on the subject of your opinion, or do you merely take the word of someone such as a writer in a newspaper or a popular magazine? Then, adding to it your own idea, do you say, "This is my opinion," and disregard the fact that somebody else may believe differently? In other words, we frequently omit the research that might at the beginning cause us to modify our opinion, but nevertheless our opinions are something that we have accepted as our own and which we carry around with us and frequently are all too willing to share with someone else.

We should, if we accept our opinions as important decisions or important basis for our behavior, at least develop with every opinion a degree of tolerance. Many of us do not. I am frequently intolerant in anything that would disprove the opinion that I have accepted. I treat my opinion as if it were a valuable possession. I want to show it off. I want to use it, and there is certainly nothing wrong with that, provided that at the same time I have adopted a sufficiently open mind and idea of tolerance to enable me to have equal respect for the other person's opinion—the same respect that I expect of another person.

However, what I am attempting to point out here is that because of the high respect with which most of us maintain our own opinions, our general attitudes of mind are more influenced by such opinions than they are by the facts and convictions of others. This should not be true. We should, as I have said, always be willing to listen to the ideas and principles of someone else. In other words, we should be willing to examine the proof, but since man's nature is such that he does not always do so, we still can capitalize,

as it were, upon this stubborn trait of character of the average human being. We might take into consideration that when valuable information is available to us, we should accept it with the same degree of tenacity, or at least study it with this same degree of feeling as we do our own ideas. Our own opinions produce a certain emotional overtone which causes us to react to them more emphatically than we do to simple facts otherwise presented.

Now, to return to the beginning of these comments, I said that a quotation I had accidentally come upon brought out this point very clearly. It has to do with gaining of knowledge and the application of that knowledge as we study it. The quotation is as follows: "Lay hold, therefore, of my instructions and meditate upon them, and so let thy heart be fitted also to conceive as if thou thyself was the author of that which I now teach."

Apparently this is an ancient quotation and whoever was the author was very much aware of the tenacity by which people hold to their own opinions. He therefore advised that in all learning that is worth while the individual should take the attitude that the teacher is expressing the opinion of the learner, and the learner should take the attitude that he can gain if he will accept these teachings with the same point of view that he would accept these principles if he himself were the author. This is an important view to remember. When you come in contact with ideas that have value, that are worth while, that are worth giving consideration, think of them at least tentatively in the same manner as if they were your own opinions.—A

### Meaning of Mental Images

Another member, addressing our Forum, asks: "When one closes the eyes and sees places and faces unknown to him, do they really exist somewhere? Or does the mind invent them?"

Visual images not objectively perceived may result as a phenomenon from several causes. Of course, we know that we all may visualize; that is, we may recall from memory on the screen of our consciousness a scene or an object that we may have seen. It may be a house or a shop window seen

the day before or a rural scene from childhood. But why do we recall a scene if we are not trying to do so? This may be caused by what is technically known as *free association*. This means that something we may have seen at the moment or heard or some sensation we have, became an element that related itself to the present experience, that is, the visual image we have. Consequently, by association a complete image is then flashed into consciousness from memory. Most often we do not know what it is that stimulates or arouses this free association.

Actually what we experience at the moment as constituting the suggestion, and which releases the image from memory, may not be objectively realized by us. We may not be particularly conscious of an impression and yet it will be sufficient to excite the memory and bring forth the mental image. How many times have you heard someone say, after describing something that he suddenly recalled, "Now, I wonder why I thought of that?"

There are, however, other causes of mental visual images of persons, places, and things which are unfamiliar to us. One such cause is what is known as *paramnesia*. Sometimes we may have visited a city or town. A friend drives us about, pointing out the interesting and historic sites to us. We look and listen as he explains. But perhaps, while we are partially conscious of what he is describing, we also glance in another direction. It may be down an alley or side street. Something there attracted our attention but not sufficiently for us to become aware of it objectively, for we are still listening to our friend's words. Actually, then, we do not realize consciously what we have seen when looking down the alley or side street. Nevertheless, what was seen was registered in our subconscious mind.

Weeks, or perhaps years later, while we are relaxed or maybe on the borderline of sleep, there flashes into our consciousness the image of a house with a peculiarly designed iron railing mounted on a low brick wall. We try to recall the house. We are certain we have never seen it. In fact, it is unfamiliar to our conscious mind. What has happened is that we have released, unconsciously, this image of the past experience. These may also be called *eidetic images*.

Also in connection with paramnesia is the experience of being in a city that we know we have never visited previously and finding a street or house that seems very familiar to us. How can we feel that we have been in this locale before and yet know that such is impossible? Principally, such an experience is caused by seeing in the city that we are now visiting a street, a shop or house, some structure that bears a strong resemblance to one which we have previously unconsciously perceived somewhere else. We cannot, of course, recall the original scene; and we do not know that the one resembling it in the town now being visited has by suggestion caused a recollection of it. In such circumstances, a person will say: "This place seems so familiar. There is something about it that makes me feel I have been here before."

There is another cause for seeing images that are unfamiliar to us. This cause is related to what we have previously explained. We are aware of only that which we realize and of which we are conscious. In concentrating or having our attention attracted by some visual image, one that is most prominent, we remember it. However, in walking down the street, for example, while in a brown study (thinking, and in a partially subjective state), we are nevertheless *continuing to see*. When we arrive home we may not be able to recall much of what we passed on our walk because of our being engrossed in our thoughts. Nevertheless, certain visual and auditory impressions, even scents, did penetrate and register upon memory without our being conscious of them. Consequently, later these images by association may be released into our conscious mind. We wonder at the time where they came from. We also wonder if such places and faces actually existed. Of course, they are reality but we cannot recall ever perceiving them.

There is also the deeper *psychical* aspect of this phenomenon of mental images. We must not neglect the possibility of a telepathic contact with the mind of another. In meditation, while relaxed, we may, unwittingly and without effort, attune with the

mind of another person. We may know the individual or we may not. The person may not have any knowledge of us. We may suddenly see a mental image of that person for but a second. Then, again, we may not see an image of the person but of his location or even some scene which he has in mind at the moment.

Further, we can project our consciousness, that is, cause a higher level of our consciousness of self to reach out into space and to mentally perceive a place or a person. In other words, the psychic self may journey in the flash of a second to a place which it perceives; and then the impressions of it are translated into a visual mental image. Usually, however, the psychic experience of projection is realized as such because, for the moment, we lose entirely our awareness of where we are and have only the sensation of being in the place of our mental image. This is called *actualizing* our realization. Simply put, we are in such an instance psychically *in the place* which we realize. The experience, therefore, is quite unlike a mere mental image that is unfamiliar to us.

If we have an active imagination (many of us in our daydreams let the mind roam), then in our fancy we see and hear many things. We, of course, know they are not realities but figments of the uncontrolled imagination. Everyone has these flights of momentary fancy. This uncontrolled imagination, however, may suddenly result in the formation of a scene or an image of a place or person that had not been included in the element of our fancy. It may startle us and cause us to wonder if it has any resemblance or relation to reality, something actually once experienced. In such uncontrolled imagination, random ideation, the subjective processes of mind take over and there is an involuntary combination of ideas. Elements of many thoughts are combined with others. It is like a child that takes scraps of photographs and reassembles them into a new and different order. Consequently, such mental images as these are wholly products of our own minds; they have no existence externally as we perceive them.—X



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His future begins now. . .



## TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

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The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

### *Child Culture Institute*

ROSICRUCIAN PARK  
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# Rosicrucian Forum

A private publication for members of AMORC



**SERGIO SAN FELIZ REA, F. R. C.**  
Inspector General of AMORC for Caracas, Venezuela

# Greetings!



## SHOULD RELIGION BE AN ISSUE?

*Dear Fratres and Sorores:*

This is a presidential election year in the United States. It is a period of critical importance not only to America but to all our allies as well. The party that wins the election will have certain particular foreign policy ideals. Because of the prominence of the United States in world affairs, this will vitally influence her relations with other powers.

The factors that influence a candidate for president of a democratic government are many. Ordinarily, his religious affiliation, his particular faith, is not considered as affecting his ability to faithfully perform the duties of his office, if elected. The United States is primarily a Christian nation. It is accustomed to expect that the President of the United States will be of a religious disposition. The Constitution of the United States, however, proclaims religious freedom. Therefore, the candidate for president may, in theory at least, subscribe to any faith.

To vote for a man principally on the grounds that he is of a particular sect or against him because of his religious convictions is bigotry. It is further contrary to the spirit of the democratic Constitution of the United States. This reasoning may well apply to almost any of the numerous sects which are represented in America. It is presumed that they are but varied methods by which man expresses his conscience and concept of God. It is further presumed that one's religion can only influence a man's political office and obligations beneficently, that is, function as a moral mould for his thoughts and actions.

What, however, if his church is likewise a sovereign power, a political state? Further, when the hierarchal head of the candidate's religion is both a religious and temporal power, exacting from its devout adherents absolute allegiance to its edicts, the religious influence then is a critical one. It is no secret nor is it a derogatory remark to state that the Roman Catholic Church has the traditional ambition to re-establish the Holy

Roman Empire. It is historical fact that the church considers itself superior to the state and the obligations taken to it as being paramount to those vowed to temporal authority.

It is likewise fact that the Roman prelacy and the church as an institution have made it known that the separation of the state and church is an invalid theory. The Roman Church considers that it has a divine mandate to enter into the political affairs of any nation to direct, control, and influence the future propagation of its faith. The Roman Church, on its very doctrinal foundation and by its dogma, cannot accept the principle of religious freedom. It has proclaimed itself numerous times throughout history as *the church* founded by Christ and has assumed the attitude that all other Christian sects are pseudo faiths and deviations.

With such reasoning the Roman Church cannot truly be tolerant of other faiths. It cannot accept them as equals in cultivating the religious spirit of the individual. Wherever the Roman Church has gained supremacy by establishing Roman Catholicism as the state religion, it has used its influence to oppose or abolish all other religions. Spain, Portugal, and Colombia are the most conspicuous examples.

In countries where freedom of religion still exists and the state functions independently of religious control, the Roman Church has attacked the principle of separation of the church and state. It has by various political means endeavored to compel the state to support its parochial schools, to publish its textbooks, to provide public transportation for students to its schools, and to pay Sisters of the church as teachers in the public schools. All of this it has accomplished with varying degrees of success.

The Roman Church has used its *boycott methods* to enforce its censorship of plays, motion pictures, books in public libraries, and of radio and television programs. An example of this is the method used to prohibit the exhibition, in certain cities of America, of the film *Martin Luther*.

Religion should not enter into politics in a democratic state. But what if the religion is of such nature that its influence cannot be divorced from the decision which the chief executive of a nation must make? What if the religion insists that the edicts issued by its hierarchal head transcend the interests of the state? It is not a question of whether one is a Roman Catholic or Protestant in terms of how he worships his deity. Rather, it is a question of whether one who is the executive head of the state will be obliged to give preference to the demands of the Vatican, a foreign power.

The Roman Church functioning in any nation is at the most only nominally subordinate to that nation. It is an international power seeking to re-establish itself as a supreme religio-political world state. Its decrees are considered infallible, as Pope Gregory VII declared. In his *Dictatus*, he claimed that the Roman Church has never erred, nor will it err to all eternity. Further, no one may be considered a Catholic Christian who does not agree with the Roman Church. Can, therefore, a Roman Catholic president be concomitantly a conscientious servant of the state and also a devout Catholic?

There will naturally arise in the course of world affairs events where a decision in accordance with true democracy and the Constitution of the United States will conflict with the world policy of the Roman Church. In such an event, a Catholic president (as Roman Catholics who hold lesser political office) will be confronted with the desires—if not the demands—of his church. Will he defy his church, to which as a devout Catholic his obligations are sacred and, therefore, of primary importance?

It is pure political sedation to state, and to have the people believe, that the religious issue should not enter into a presidential election where a candidate is a devout Roman Catholic. It is an issue that concerns the future freedom of the conscience and

thought of a people. It likewise concerns the freedom of our allies for the same reason. America expends great sums for *foreign aid*. Who may enjoy that foreign aid may well depend on how free we are in a religious sense to make that decision.

The Rosicrucian Order, AMORC, is not a religious nor a political movement. As a world-wide Order, we have persons of perhaps every faith affiliated with us and many members who are nonsectarian. We harbor neither prejudice nor bias toward any sect. We present these views realistically. We must not say that the subject is not an issue. *It is*. It has been for a long time, as world history reveals.

Faternally,

RALPH M. LEWIS,  
*Imperator*

### This Issue's Personality

If everyone were to have remained at his place of birth the life of each would probably have been quite different. Likewise, if those who did remain had not, life for them might have been either more or less favorable than it is. Changing environment offers many challenges to the individual. There are demands made upon one's intelligence and requirements that make for adjustment, and these in turn mold character. Frater Sergio San Feliz Rea was one whose fortunes were indeed favored by travel in various lands and at an early age.

Frater San Feliz was born January 27, 1896, close to the Cantabrico Sea in the Province of Asturias, Spain. His was a large family. He was the oldest of eleven children. The large family constituted an economic burden upon his parents but it contributed to a splendid home atmosphere. Notwithstanding the hard labor on the farm to provide sustenance, a spirit of charity was always shown to the less fortunate. Frater San Feliz says, "Never was there a beggar turned from the door."

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As on most all farms, young Sergio was obliged to help with the labor at an early age.

Raised as a Catholic, Frater San Feliz, as was customary, attended Mass regularly. His education was in the public schools, which were very deficient. He did not realize this deficiency until later years when he was obliged to compensate for it by much additional study. In the ethical sense the school system was commendable. He was taught to respect his elders and to show consideration for the weak and the destitute.

In 1912 Frater San Feliz determined to go to Toronto, Canada. Confusion arose in the arrangements and he was obliged not to proceed. This caused him much disappointment. Sometime later his father again gave him the money to go to Canada. After some disagreement with the travel agency, he suddenly decided to go to Tampa, Florida, where he had relatives. "This," says Frater San Feliz, "proved to be a Cosmic inspiration."

In Tampa he obtained temporary work in a cigar factory. It was customary at the plant to have a man read news items, excerpts from philosophical works, history, and novels to the employees for a period of three hours each day. Frater San Feliz was encouraged by these readings to further pursue his education. He went to night school. His interest was in sociology because he was quite aware of many social injustices then existing in labor relations.

In 1918 he left Tampa and decided to investigate the realm of therapeutics, especially drugless healing methods. Arriving in New York, he found it impossible at the time to pursue such studies there and so proceeded to Toronto, Canada. In that city he eventually enrolled in a chiropractic college and graduated in 1925.

He desired to once again visit his parents and the land of his birth. It was while in Spain that the word *Rosacruz* came to his attention. He cannot recall where he heard it or if he read it, but it kept pounding in his consciousness. He tried to trace the source of the word. No one seemed to know. It then became a *symbol of search* for him. The search caused him to affiliate with the Freemasonic Order. In his numerous personal contacts he came upon a professor in the School of Medicine at the University of Seville. The professor had been a disciple of the renowned mystic, Dr. Encausse (Pa-

pus). This gentleman referred Frater San Feliz to Rosicrucian literary sources of the past.

The year 1937 found Frater San Feliz in France. He decided to exile himself from Spain because he could not reconcile himself to the political affairs in that country. In this revolutionary period Spain was persecuting the defeated loyalists, especially the Freemasons. His attention was then again drawn to the new world, this time to Caracas, Venezuela. Three days after arriving at that city, Frater San Feliz met Dr. Juan Branger Benedetti. Dr. Benedetti was instrumental in Frater San Feliz' eventually crossing the threshold of the Rosicrucian Order, AMORC, in November of 1940.

A world of new activity now opened to Frater San Feliz. His personal affairs prospered. He became the first Guardian of the Rosicrucian chapter in Caracas in 1946, which body later became the present Alden Lodge. In 1954, Frater San Feliz came to Rosicrucian Park and attended a term at the Rose-Croix University. In 1955 he was appointed to the honorable and responsible position of Master of Alden Lodge. In 1956 he was likewise appointed a member of the International Council of Solace. On June 26, 1957, the Grand Master of AMORC appointed Frater San Feliz as Inspector General for Caracas. Again he attended a term at the Rose-Croix University in 1958, and in 1959 served as co-chairman of the *International Rosicrucian Convention* in San Jose.

Frater San Feliz is married; he has three charming daughters and two grandchildren. His pleasing personality and devotion to the work of the Rosicrucian Order, AMORC, have won him numerous friends of the many nationalities in both hemispheres.—X

### Forum Readers

Do your Rosicrucian member friends read the *Rosicrucian Forum*? If you enjoy the *Forum*, speak about it to other Rosicrucians. Ask them if they read the *Rosicrucian Forum*. If they do not, then kindly explain the advantages which you have found in being a reader. Tell them that the information which the *Forum* contains is not obtainable in the other Rosicrucian literature. Much of the material in its pages cannot be found in any other publications. It might be ad-

visible in establishing your point and in giving emphasis to your remarks to loan your current copy of the *Forum* so that the other member may learn of its value direct. Of course, you should see that it is returned to you. The subscription rates are nominal and an announcement of them appears inside the front pages.

The *Rosicrucian Forum* was begun thirty years ago, in August 1930! It was originated by our past Emperor, Dr. H. Spencer Lewis. He conceived it as a *personal and private* publication for Rosicrucian members only. It was his intention that the Emperor would use its pages to write for you upon subjects of particular interest to Rosicrucians of every Degree of the Order. The articles were to be—and always have been—answers to direct questions submitted by members. Thus, the publication is truly a *forum*. That this publication has succeeded all these years and is fulfilling its original purpose is indicated by the very splendid letters acknowledging its contents.

We also receive considerable controversial comments. Our member-readers may have a different viewpoint. This challenge, of course, keeps the *Forum* very much alive, instructive, and liberal in its views.

Since the *Forum* accepts no outside advertising, it must be maintained wholly by its subscription price which, as we have said, is very nominal. Consequently, the more copies which are printed, the more economical it is to publish each copy, and the cost is then amortized over the total circulation. It is for this reason that we appeal to you to obtain for us more *Forum* subscribers.

Have you ever thought of what a wonderful year-round gift a *Rosicrucian Forum* subscription would be? And how economical, as well? If you have a Rosicrucian friend who does not read the *Forum*, give him or her a subscription gift. In this way you will accomplish two very fine things. You will bring pleasure and enlightenment to your friend and, as well, you will further assist AMORC in the publication of this unique periodical.

We welcome the questions of every *Forum* reader. We need your questions if we are to provide answers. However, try to form your questions on subjects related to the Rosicrucian teachings—philosophical, mystical, and on aspects of science. The ques-

tions *must be* of a nature that would be of interest to others besides yourself. Further, the questions should not be on subjects that have just been treated recently in the pages of the *Forum*. Obviously, we do not like to repeat a subject frequently. Questions cannot be answered in the very next issue because each issue must be prepared some time in advance for printing.

Your kind cooperation in all these matters will indeed be appreciated.—X

### Proper Emphasis

It has repeatedly been stated that one of the costs or penalties of modern civilization is that we live under more stress and strain than did our ancestors. This idea has been promoted to such an extent that it is accepted as a basic fact. Actually it might be worth examining whether or not this concept is merely an accepted opinion or whether it has a basis of truth. We are told from the standpoint of individual health that due to the speed and stress under which the average person lives today, each individual is more prone to certain types of disease than was current in previous times. The statistics, bearing this out, claim that more people today suffer from diseases or physical disabilities brought about or exaggerated by the economic, social, and political pressures under which they live.

There is no doubt some specific relationship between nervous tension, pressure, and physical well-being. The Rosicrucians have taught for centuries that the ideal condition of the human body is that of harmony. By harmony they mean balance between all parts of the body and, even more importantly, between mind and body, between body and soul. A perfect state of harmonium exists only when this state of harmony is complete, and man is cognizant of the fact that he is composed of body, mind, and soul and tends to regulate as best he can a harmonious relationship and adjustment among all these attributes. In other words, it is not new to the Rosicrucian that mental states affect bodily conditions and that, furthermore, health of the mind and awareness of the soul are as important as the maintenance of order and health in the physical functions of the body.

On the other hand, among the conditions that affect the body are the pressures that produce emotional reaction. An emotion that is set off by some factor in environment can be very strong. One can suffer definite physical illness as a result of a complex and particularly from a sustained emotional experience. But here is an interesting factor which has not been given much attention. In spite of the pressures existing in today's circumstances of living, man's emotions have not changed substantially in the past few hundred years—not more so than his physical body.

There have been physical changes I admit, but they are relatively minor; that is, the individual today has approximately—in fact, has very near—the same physical capacities, the same physical body that his ancestors had a thousand, two thousand, or more years ago. Consequently, he is substantially, from a biological point of view, the same type of individual.

Psychologically, the same fact applies. The individuals who lived some centuries ago had emotional experiences similar to those of ours today; that is, the basic emotions are grief, fear, pleasure, and others closely related to our self-preservation. When a man is thoroughly under the influence of fear, it makes no difference whether he lives in the Twentieth Century or had lived in centuries prior to the time of Christ. The emotional reactions will be as strong, will be of the same nature, and will affect the individual in the same way.

What I am attempting to point out here is that man is not living today subject to any stronger emotional reactions than his ancestors had experienced. If a man is scared or if he is suffering as a result of grief, then these emotional influences will be the same in any period of time.

The question, then, is whether our modern environment seems to be a means of causing more frequent or more prolonged emotional experiences than in the past. Possibly the emotional circumstances of today's living are more subtle than those in other periods of time. This is not necessarily caused by the changes in man's environment, but rather by his own desires, hopes and ambitions, whereby he has subjected himself to more frequent and more prolonged emotional provoking circumstances.

I know an individual, for example, who had a profound emotional experience because his neighbor had bought a new Cadillac. Now, that is certainly a very artificial circumstance. To permit an emotional experience to grow out of envy is not so much a circumstance of the times as a circumstance of the immaturity of the individual who permits such an emotional reaction to take place. We should not permit ourselves to be governed by the behavior of others insofar as that behavior has no bearing upon our own general well-being or development or upon the development and well-being of society in general.

To be so enviously concerned about the accomplishments, possessions, or attainments of another individual as to allow that circumstance to create an emotional impact upon one's own life is substantially a lack of ability to cope with the environment in which we live, except on a very immature basis. An adult individual with a mature point of view should be concerned first about his own development, about his own life, and not necessarily judge that development or his own accomplishments by the physical possessions of someone else.

To follow this same line of thought a little further, the individual to whom I referred finally bought a Cadillac himself, and in doing so created a debt. He is now involved in another emotional experience as a result of the sacrifices he is having to provide for the appearance and prestige that he believes he has gained. It is most unfortunate when a brand name of any material object becomes indirectly the cause of a heart attack, ulcers, or emotional disturbance. Nevertheless, this situation exists.

As I have already pointed out, there is a degree of immaturity on the part of the individual who permits the emotional impact of an experience to play such a predominant part in his life. This, in turn, is partly due to the fact that in much that we experience today the emphasis is placed in the wrong position. We are being geared, as it were, to a life of climaxes.

A good example of this is found in what someone has called the monster of the living room, that is, the television set. I am not going to begin a general criticism of television, but I want to point out that, in the process of a program produced and intro-

duced into the home in a limited amount of time, the emphasis is frequently in the wrong place.

Sometime ago I watched a television presentation of a classic—Robert Louis Stevenson's *Treasure Island*. There was nothing that could be criticized insofar as the mechanics of the presentation was concerned and in the acting of the individuals, but the scope of a long novel was packed into such a very short time that what actually took place was a series of dramatizations of the climactic points of this story. The part of the book which provides the background, or shall we say the continuity, which has made it reach the status of a classic, was not touched upon. What occurred was a series of dramatizations, and the events portrayed were, of course, the outstanding events. It gave one the impression that the individuals participating in this dramatization lived through one climactic emotional experience after the other in rapid succession without continuity, without connection, without reason.

If we are forced to be observers of such presentations and to see only the high points of emotional compact as exemplified in a story in which the background is told in more detail, then gradually we are going to subject ourselves to thinking of life as a series of emotional circumstances. Actually, most of our lives are relatively smooth—that is, if we look back over the past year, or five years, upon events that were of importance to us. There were the climaxes of our lives as they occurred, but if we had to relive our lives by simply living those climactic experiences one after another without the not-so-emotional periods in between, we would in the end probably find ourselves ill or very emotionally upset. Life provides the times that are not periods of climax, the times of relaxation, the times of routine which are also important insofar as our total experience of life is concerned.

Therefore, in our own lives, in dealing with personal problems and being concerned with our welfare, we must be careful how we arrange the emphasis. If every individual would examine all of his or her problems, with a full realization of true values insofar as their relationship to the universe is concerned, he could then place these problems in proper category and judge them not necessarily in connection with each other and in

connection with the desires, achievements, accomplishments or gains of other people, but merely as they stand in direct relationship to himself. He would be rearranging the emphasis, putting them in proper order, and distributing his energy in solving them. Many problems fail to be solved by the emphasis we place upon them. Such emphasis causes them to lose perspective. We then drain ourselves emotionally and worry about the problems, rather than taking proper steps to attempt their solution.

Therefore, we might say that if modern times and modern civilization have become a burden to humanity, it is not because of this modern civilization itself but rather the emphasis we place on things. If we feel that the esteem of our neighbors is more important than anything else, we are going to be influenced and led into unwise steps in trying to keep up with them. But if we fully believe that the fundamental virtues, the real values of life, are found in the contemplation of the infinite and our place in relation to it, then the fact that our neighbors, acquaintances, or friends may have possessions which we would like also to have can be recognized in that light and not by overburdening ourselves with responsibilities that will lead to emotional complications and cause us to create rather than to solve problems.

Proper emphasis, then, is the result of proper analysis in considering our own place in the scheme of things, and the relationship of all the events of our lives to that scheme of things and to our whole life. In the Cosmic, man is but one point of manifestation. Fulfillment of man's purpose is in his re-relating himself to the Cosmic. By being too much involved with the physical world in which we now exist, we draw away from the attainments that should be our heart's true desire. When we place emphasis upon what we really want and the ends to be attained, the intermediary steps become less of an obstacle to surmount.—A

### Purpose of Being

Many men have asked themselves why they exist. Some of the classics of literature contain thoughts expressing observations which men have made concerning their destiny. The question will continue to be

asked as long as man is a thinking being for the simple reason that to a certain extent it is in such a question that man realizes his own destiny.

The asking of the question is a step that goes beyond the circumstances that usually occupy man's mind when he is faced with the question. By this I mean that when man is satisfied, contented and happy, he is not often concerned with his existence. It is when he is faced with problems, difficulties, grief or other pressing situations from within his immediate environment that he pauses to ask himself why he should exist at all or what, after all, is his purpose of being.

Purpose and destiny are, of course, closely related, or we might say that destiny and finality are terms that have to do with the ultimate purpose of being and the ultimate analysis of life as a whole. Actually, we find that any attempt we make to explore this realm of thought, even though we acknowledge our inability to arrive at a final and comprehensive answer, is to become involved in terminology, concepts, and philosophies of the past.

These concepts influence our outlook and decisions so that it becomes rather difficult to approach the question of purpose with an entirely open mind and a complete realization of a situation applying peculiarly to us and one that can be applied only to circumstances which exist about us. In other words conclusions reached by men on the subject of destiny and being are usually influenced by the same conclusions as have been reached by other men. Our religions and philosophies are more or less an accumulation of these conclusions and even the man who may not be well read is affected by the viewpoints that have come to him from various sources.

Nevertheless, to analyze partly from a psychological point of view, the realization that destiny is finality helps us to clear our thoughts. Whether this be for a man or a physical object, the eventual destiny is the final end of any entity. For example, the finality or destiny of a pencil is to write. For a man, it is to live. The pencil fulfills its real destiny when it writes well or properly. Man fulfills his destiny and, therefore, approaches his final purpose or purpose of being when he lives perfectly. From this point of view, the final end of being, and within that final end is, of course, included

its purpose, is to realize fully the nature of self or the nature of being. For the pencil, its destiny is to write well; for the man, to live well. But the difference between a man and a pencil or any other tool used by man exists in the fundamental nature of the man and of the tool.

A tool being an instrument, a physical entity, by its nature cannot motivate or activate itself. It is always dependent upon external forces. Its purpose or destiny is realized only by its being managed or directed by another entity—in this case, a living being. A tool, such as a pencil or any other object, is inert. When lying on a table by itself, it is nothing more than a material entity. Its destiny is not within its own being, but only as it is, in a sense, forced upon it by an external object or power—that is, through the motivation conceived and executed by a thinking being.

Man, on the other hand, as distinguished from a tool, motivates and activates himself. He is capable of realizing his destiny by himself without outside direction. Man is not dependent upon the motivation that is initiated by objects in his external physical environment. It is true that environment as a whole plays a part upon all our actions and indirectly has to do with the shaping of motivations and actions, but physical environment does not, in itself, perform the function or motivation or activation. Man as a reasoning entity is able to initiate such functions through his reason and then put his ideas into actual overt expression.

I have referred to the fact that the pencil can lie on a table and be inert. It has only a potential purpose. There is in its existence no apparent destiny, finality, or purpose of being. But it can be picked up by you or me and put to a specific use. In other words, the pencil or any physical tool lacks self-motivation. It, therefore, is isolated from fulfilling its destiny or its purpose through lack of self-motivation. It is completely an island in itself until some other force causes it to be something more than an inert object.

Man also can be considered, insofar as he is a physical entity, of being isolated in space or isolated in his own environment. But the difference between man and any other physical object is that he has within himself the ability to transcend this isolation in proportion to his realization of the forces that func-



tion or manifest in him which are in addition the physical entity that he is. In other words, man is more than the physical composition of which he is composed. While there are material elements in him such as are also in the pencil, there is also a force of life within him, and this force produces a source of energy, and participation in the scope of the universe far beyond that of any purely physical object.

For this reason, man need not be continually an isolated entity. He is able to participate in functions and activities by his own effort and by his own initiative that is not possible for a physical object. It is in this respect that destiny and finality, insofar as they are related to physical objects in comparison to their relationship to a rational human being, have a considerably different basis of expression.

There are, of course, many physical objects. There is more than one pencil. There is more than one man. Humanity is the sum of all men, but in affirming and realizing his transcendency (that is, his position in advance of other physical entities) while participating as a member of the human race, man is also a unique individual; that is, he is a living soul.

In his capacity as a living soul, man further transcends isolated physical objects in space, and to the extent that each individual realizes the life force or divine essence within him, he raises himself above the standard of being merely another human being among many others. Humanity, then, consists of the physical entities that make up the human race, and it also consists of those who have been able to transcend this physical existence to gain abilities, knowledge, and expression which lie at a higher level. The individual who gains awareness of his inner self becomes one of those human beings who is able to express himself as a living soul and, therefore, be one of those who give a purpose of being to humanity as a whole.

As a living soul, man is subject to a different law and order than exists on the physical plane. He is also subject to another area of law and order. By his nature, he can, therefore, escape the limitations of the physical world and even the destiny of a physical human being while the tool or machine cannot escape the essence of its own being. By transcending the limitations of

the physical world, man achieves an existence, a realization, which carries him beyond the potentialities of any physical entity.

Man, therefore, has great potentialities. He, too, is a complex, physical being that can accomplish a great many things at a physical level, but also, as a living soul, he can go beyond any physical accomplishment. When man fails to achieve his destiny, both as a physical being and as a soul-personality, it is because of his inability or lack of desire to release himself from the restrictions of the material universe. It is doubtful that lack of ability should ever interfere since each man has the right to, or is endowed with, the potentialities which make it possible for him to look beyond the physical universe. Lack of motivation, desire to be or to live to the fullest extent of his possibilities, is usually the limiting factor.

Man limits himself, that is, he fails to take into consideration his immaterial potentialities by giving too much attention to himself as a physical being. He is too interested in the appeasement of his appetites and the desire to live as a physical entity. He may also limit himself by directing all his attention to other physical human beings as such, not in consideration of the potentialities of their development as living souls but as physical entities with limited ideals and purposes. Man often limits himself by developing a desire to live for no other purpose than to attain physical possessions or objects.

By taking any of these steps, man lowers himself to the level of a tool and actually becomes a tool in a sense because he, too, loses the ability of self-motivation. He becomes controlled by external physical forces just as the tool depends upon external physical forces. The man who does not realize his psychic or spiritual qualities and devotes himself to the attainment of the satisfaction of physical desires and the gaining of material values is exactly like the pencil lying on a table that is unable to realize its destiny because there is no motivating force to activate it except some physical object that may press upon it in one way or another.

If man is going to learn to fulfill his destiny, he must do it first by a desire to raise himself above the restrictions and limitations of a physical world. It is by the use of the abilities with which he is born, above all by the use of reason, experience and feeling,

that he is able to alter his course from a physical tool to a living soul. These three attributes seem to be primarily a possession of man given to him, it would seem, for the purpose of accomplishing the end of distinguishing himself from other physical entities in existence on the face of this planet.

Reason gives man the ability to penetrate beyond the obvious impressions which register on his physical senses. It is through reason that he is able to coordinate the perceptive impressions reaching his mind and to store that knowledge for future use. Through man's living, he gains experience which can be drawn on repeatedly, and he can also, by studying history and the world's literature, philosophies and religions, draw upon the experience of others. We must also remember that man is a sentient being. He has the ability to express the emotion of compassion, not expressed by other living creatures with which we are familiar.

Man can vicariously assume the difficulties and problems of others. In this manner he participates in a relationship between human beings that is higher than those of purely a physical nature and level. By fully using his ability of reason, experience and feeling, man is able to motivate himself to the degree of attaining the transcendent point of view that looks beyond and over the limitations of man as a physical being whose purpose or destiny is only to be manipulated like a tool in a physical world. Reason, feeling, and experience give man the ability to be aware of himself as a living soul. He can thereby place proper value on the physical part of his being as a vehicle to carry him to certain experiences that will lead him to a time and place for the further perfection of his soul-personality which will endure through all eternity.—A

### Sun Worship

Another frater asks our Forum: "What are the similarities and differences in sun worship in various times and among different peoples? In particular, I am interested with reference to the Egyptians and the Incas."

The worship of the sun and the inclusion of it in sacrosanct rites is prominent in primitive religions and in many of the highly organized ancient religions. The subject has been extensively written upon by anthro-

pologists, archaeologists, and by authorities on comparative religion. The literary sources on this subject, therefore, are very voluminous. We can only hope, in the space provided, to show briefly the tremendous importance the sun had in the religious and social life of ancient and primitive peoples.

It must be realized that primitive peoples and those of ancient civilizations were more contiguous to the phenomena of nature than most peoples of today. The majority of these peoples were dependent upon agriculture, fishing, and hunting as a livelihood. The skilled crafts and trades, though often highly developed, as in Egypt, Phoenicia, and Greece, employed a relatively few persons. Further, many early cultures were composed of nomadic peoples. They drove their flocks and herds from one fertile area to another, living simply in tents made of the skins of animals.

The great sky was a source of continual interest to such people during lonely hours when their tasks were finished. Artificial illumination was crude and encouraged little work or recreation by its means. The heavens, therefore, provided tremendous fascination. As these simple people looked up into the black canopy stretching over their heads, they could not help wondering about the shimmering rays of light which they saw. What were they? Were they alive? Were they gods or goddesses? Did they direct or in any way influence the lives of mortals?

The clusters of stars that composed the constellations assumed various forms. To the fertile imagination of these sky-gazers these constellations resembled animals, reptiles, and so forth. The names of these constellations today had their origin in these early observations. It is just as we may see a cloud formation which, to our imagination, suggests some face or object.

The most important celestial phenomenon has always been the *sun*. It is most prominent in the sky and its effects upon terrestrial things and on man himself must have been observed early in the ascent of man. Thus man came to learn his dependence upon its heat and light. The sun appeared far superior to the moon and to the visible planets because, when it appeared, they were subordinated or became entirely invisible. The diurnal journey of the sun, its apparent path across the sky, was an awesome and perplex-

ing phenomenon to many of the ancients. The sun seemed actually to rise in the East from behind a distant mountain or to come up from out of the depths of the sea.

The fierce heat of the sun implied that it was a powerful entity and one of great vigor. Its brilliance suggested majesty and royalty. All of these qualities men were accustomed to attribute to a great leader, king or supernatural being.

In Babylonia, the pellucid atmosphere made the celestial bodies seem relatively close. This inspired the study of their movements and speculation upon their origin and purpose. Out of such study and speculation there was engendered *astrology* and the rudiments of the science of *astronomy*. Among the ancients the sun, moon, and visible planets were placed in a kind of hierarchical order. Thus they were arranged according to their conceived power and rank. The sun was always in a superior position and the moon, next. The early alchemists imagined a relation between prominent metals and the sun, moon, and planets. The sun, therefore, was a symbol of gold, the moon, silver, and so on.

The civilization of ancient Egypt is the longest in the history of the world. Consequently, there developed slowly from primitive cosmological concepts highly organized theologies throughout the many centuries. In that land of almost continuous cloudless skies, the intense light and heat of the sun compelled the Egyptians to resort to various measures to cope with them. The power of the sun, therefore, commanded respect and awe, both of which are psychological elements that enter into reverence and worship.

The Egyptian kings and pharaohs were recognized as representatives of the sun. The sun was a divinity. The king was his *son*. Therefore, he was also divine. One of the ancient rituals required the Egyptian king, as representative of the sun, to walk solemnly around the walls of the temple "in order to assure that the sun should perform his daily journey around the sky without interruption." The solar boat is seen inscribed on many monuments in Egypt. It is a vessel which was thought to transport Ra, the sun deity, across the heavens, thence beneath the earth and again to the East where he would light the heavens in the morning.

After the autumnal equinox the ancient Egyptians held a festivity called "the festivity of the sun's walking stick." It was thought that, as the luminary's light and heat diminished in the autumn, he would need a staff to lean upon. The festivity was to symbolically provide him with such a staff.

Ra, the sun-god, was the god of the Heliopolitan priesthood. He was one of an Egyptian pantheon of deities but was quite generally accepted as the supreme god, especially in Lower Egypt. Tiy, the mother of Amenhotep IV, was well acquainted with the theology of Ra, the sun-god. Also, the husband of his nurse was reputed to have once been a priest at Heliopolis, the See of Ra. The sensitive and aesthetic young Amenhotep must have often meditated upon the stories he had learned from his nurse and from his mother of the powerful god of the sky.

I think it very appropriate at this point to quote from the excellent work, *Son of the Sun*, by Savitri Devi and published by AMORC:

"Yet, one can imagine Prince Amenhotep, a delicate and sensitive child, stooping to pick up a fledgling fallen from its nest, because he felt for the fragile drop of life; or smoothing down with his little hands the burning-hot fur of a cat lying in the sun—a sight so common in ancient Egypt, where those graceful felines were universally cared for—and enjoying to see how, while it purred, it kept gazing at the faraway disk with its half-shut emerald eyes. He loved the sun as a living and loving god, and, being by nature kind to living creatures, he loved them all the more in Him."

Pharaoh Amenhotep IV, while still a young man, rebelled against the Amen priesthood and established a new capital city, Akhetaten. This city was dedicated to the new monotheistic religion which he established. To him there was one god and Aton, the sun disk, was the symbol of this deity. He changed his name from Amenhotep, meaning, "Amen is pleased" to Akhenaten, "Joy of the Disk." The sun was not worshipped in itself. Rather, it was the *cosmic energy* which emanated from it that was the object of his devotion. This energy was conceived to be the universal creative force

by which all things came into existence. His conception of a divine universal force radiating through the sun was too far in advance of his time for general acceptance. We might say that it was a religio-scientific conception.

The reverence that Akhenaten had for this sole god and the Aton symbol is magnificently expressed in his renowned "Hymns to the Sun." There is a certain parallelism between them and some of the psalms in the Bible. We quote but a few lines from one of these beautiful verses:

*Thy dawning is beautiful in the  
horizon of the sky,  
O, living Aton, beginning of life!  
When thou risest in the eastern  
horizon,  
Thou fillest every land with thy  
beauty,  
Thou art beautiful, great, glittering,  
high above every land,  
Thy rays, they encompass the lands,  
even all that thou hast made.*

The Brahmins make offering in the morning to assure the rising of the sun. They say of the sun "assuredly it would not rise were one not to make that offering." The Greeks believed the sun drove a chariot across the sky. It is related that the Rhodians "flung a chariot and four horses each year into the sea for the sun." Presumably they thought that the horses that pulled the sun's chariot might tire. Therefore, this immolation of the horses was to provide the sun with fresh teams. The Spartans and the Persians also sacrificed horses to the sun. "The Spartans sacrificed from Mt. Taygetus, a beautiful range behind which the luminary set each night."

The ancient Mexicans conceived the sun as a source of all vital power. As a consequence, they named him *Ipoluemohuani*, meaning "He by whom men live." Since the sun bestowed life, it was thought that it, too, must have its vigor periodically revived. As the heart was the symbol of life and vitality, the bleeding hearts of men and women were presented to the sun to "maintain him in vigor and enable him to run the course of the sky." The most barbarous wars were conducted each year so as to obtain captives for this monstrous human sacrifice.

Similar rites were performed by the Mayans in Yucatán. I have visited and photo-

graphed the sacrificial altar where, periodically in the past, youths and maidens were laid on their backs, their chests were split open with obsidian knives and their bloody hearts, while still pulsating, were torn from their bodies and given as an offering to the sun and other deities by the priests.

The Incas had a well-established religion in which the sun was the focal point of devotion. The sun-god was named *Ynti*. His sister-wife, the moon, was *Quilla*. Cuzco, visited by the Rosicrucian Camera Expedition, high in the Andes of Peru, was once the capital of the Inca Empire. There still remain in Cuzco the foundation stones of the Temple of the Sun, which is surrounded by the temples of lesser deities of the Inca pantheon. The planet Venus was said to be the page of the sun, and thunder and lightning were his ministers.

Like the pharaohs of Egypt, the Inca was conceived to be the son of the sun. Chaste young girls from noble families were selected to be virgins of the sun. They were placed in institutions, actually convents, at a tender age to dedicate themselves to the service of the sun. They were under a kind of government called *mamaconas*. Life in these institutions was very circumspect. No moral transgressions were permitted. If any girl deviated from the moral mandates, she was punished by being buried alive. Chastity and purity within the institution was an inviolate rule. These virgins were taught to make fine garments, to spin, weave, and paint. Some of the finest examples of Inca art are the work of these virgins of the sun.

Since these maidens were considered "brides of the sun," the Inca, being a son of the sun, was allowed to choose concubines from among them. When he tired of them, they were released and sent back to their villages. They were provided for during the rest of their lives and were honored by the people.

Even our modern scientific knowledge and theories concerning the nature of the sun cannot prevent us from having a kind of affinity for it. Perhaps it is our primitive inheritance, but we cannot fail to recognize the sun as one of the greatest cosmic phenomena intimately affecting our lives and for which we have a deep emotional feeling. Its energy is in us and almost all that we

desire or need is equally dependent upon it. This dependence, then, creates in us an emotional bondage for the sun that cold reason and knowledge find it difficult to shed.—X

### Cosmic Guidance

A frater of New York now addresses our Forum: "In complete attunement with the Cosmic Consciousness, theoretically our Soul-Personality is capable of knowing all, of reading the akashic records and then being able to convey the necessary information to our mind. It would seem, then, that the involvement of the Soul-Personality by reincarnation is necessary only to attain the faculty of intelligence and the facility of psychic attunement with the Cosmic Consciousness."

A frater of California also asks our Forum a related question. He says: "During our studies we gradually aim to expand our objective consciousness by bringing into it the contents of our total unconsciousness. The shadow or veil between the objective and subjective consciousness may be said to become thinner and thinner. This results in the increased knowledge and the enlargement of the consciousness of man. I have read that the annexing to our Soul-Personality from the deeper layers of the unconscious may lead to a state of inflation which may change man for the worse. Please discuss how the Rosicrucian teachings will guard against or prepare us for such inflation; and further, please comment on the possibility of any hazards faced by the student if he is suddenly called upon to experience an influx from the unconscious into his objective consciousness."

Let us begin with the questions of the first frater. The soul is an extension of the Cosmic or Universal Soul, in the Rosicrucian and mystical doctrines. In essence, whatever qualities the Cosmic possesses, the human soul also possesses. We are taught, in contrast to the older theological notions, that there are *no variations of soul perfection* or omniscience. That which does vary and which evolves is the *personality*. Succinctly stated, the personality is the *image* and the soul is the *object*. The personality as an image is but a reflection of the soul. It is not a perfect image because it needs to reflect

itself through the encompassing elements of the human organism and objective consciousness.

That which is refined, evolved and perfected, then, is this image of the soul, that is, the Soul-Personality. The more evolved the personality, the more illumined it becomes, and the more it represents in its expression the qualities of the soul. The truly spiritually enlightened person is one whose personality is therefore more in harmony with his soul. In other words, the image resembles more closely the object, the soul.

The personality can never, however, possess the complete knowledge of the soul. Mortal man can never acquire the omniscience of the Cosmic itself. But gradually, through quickening and evolving the consciousness, man does expand the personality. He does add to his objective knowledge through what is ordinarily called *intuition*. It would be more proper to say that from his subconscious self, from the soul source, man acquires a wisdom, a superior judgment. We do not actually receive from the Cosmic a font of facts, empirical knowledge in the nature of words or sense qualities. Rather, we are more particularly guided by a difficult-to-define impression that motivates us to take this or that course of action. Our judgments, under the subtle impressions of this subconscious influence, prove to be more accurate and dependable than our usual reason.

Sometimes this Cosmic wisdom, this superior knowledge of the soul, or call it the intuitive faculty, constitutes an exceptional perception. By this we mean that it is an inexplicable insight. Usually there are no empirical grounds for this insight, that is, no objective reality to support the feeling we have of the gentle urge for us to act in the way we do.

Actually, reason, or what is popularly called *common sense* (meaning the reason of common experience) will often oppose this Cosmic guidance. It may seem to us that the guidance impulse is not rational, not logical, and that it may be, in fact, quite opposed to our customary experience. Because of this, many persons disregard what the uninformed may call *hunches*. They think of such as being an inner emotional response to a circumstance which should be subordinated to cold reason. As a result,

these persons lose the advantage which could come to them from such Cosmic guidance.

This Cosmic guidance, that is mystically in accordance with the Cosmic laws governing our composite being, must not be confused with emotionality, instability, or impetuosity. As most of us know, impetuosity is experienced as a more or less sudden impulse or *desire* to act in a certain way. We cannot really explain *why* we respond to such impulses except that to do so provides a momentary gratification. However, the results of such impetuosity, as some of us have come to realize, can be quite disastrous.

Conversely, mystical guidance is a kind of *gentle persuasion*. It does not have the fervor of desire and does not insist in an irritating way. Further, since it is a form of higher judgment there accompanies it a kind of reasoning. In other words, there is *plausibility* to the persuasion. However, the reasoning accompanying the Cosmic guidance may actually run counter to our previous personal experience or what we may have studied or learned about the circumstances which confront us. Since by habit we usually conform to our reason and experience, we are apt to think of the Cosmic impression as possibly being erroneous and thus, as we have said, may disregard it to our ultimate regret.

How many opportunities for improving ourselves and our affairs have we lost because we had disregarded our Cosmic impulses! Actually, we may never know. We push aside the impressions as being impractical and, instead, we act in accordance with experience and reason. When we do the latter, events may not be disastrous to us; in fact, they may be normal in effect. Consequently, we may think that we acted wisely. However, had we submitted, had we obeyed the Cosmic impulses, the results should have been far more to our immediate benefit.

Now, we will specifically answer the second frater's question. If one acquires good judgment and makes many favorable decisions as the result of Cosmic guidance and then becomes egotistical because of it, he forfeits his Cosmic contact. Having an inflated ego would mean that the individual attributes the higher judgment and wisdom he has exhibited to a condition wholly centered in his objective self, will, and reason. This very attitude, then, would bring about

a *detachment*, that is, a relative separation from the necessary harmonious attunement between the outer and inner states of consciousness out of which Cosmic guidance arises. An individual's lack of humility would figuratively "shut the door" to the very guidance he had previously received. The individual would soon realize what he had done.

The Rosicrucian is told of the danger of egotism which might arise from the growing power derived from Cosmic guidance. He needs only to accept the admonishment and be humble in the application of his source of wisdom. If he fails to do so, the cessation of the impressions becomes to him a most effective lesson.

There are no hazards to be experienced by a sudden influx from our subconscious being. True Cosmic guidance is always for the welfare of the individual. Further, it is always interpreted in the terminology and on the intellectual level of the particular individual. The guidance may be profound in its ultimate development or whatever it accomplishes for the individual. But it is experienced in the simplicity of one's language, within the realm of one's objective comprehension. Simply stated, Cosmic guidance must always use the objective vehicle for its expression.—X

### Pantheism—God in Things

A soror, now addressing our Forum, asks: "How does pantheism differ from modern Christianity? Is there any relationship between the two? What are pantheism's most distinctive attributes?"

Concisely, pantheism, as the word indicates, implies that God is in things or that all things are of God. God is conceived by the pantheist as an all-pervading essence out of which the variations of reality have their existence. This is not to be construed as meaning that any single expression of reality is in itself the plethora or full nature of God. The God essence is not confined to a particular substance or quality, such as soul, which is embodied in the nature of man. A rock or stone, as well as an animate thing, the pantheist believes, has this creative, all-pervading force of God in it.

From the viewpoint of the philosophy of Pantheism, the universe and God are synon-

ymous. There is no such dualism as a transcendent God who, on the one hand, exists and, on the other, creates the world apart from Himself. God is the universe. When one looks upon a tree, a cloud, a star, or any creature, no matter how humble, he is experiencing a mode of the all-embracing God. God is but another name for the underlying energy and intelligence by which everything *is*, but it has not just been created by this essence, it is *of it*.

It is quite apparent that the pantheist excludes a personal God or an anthropomorphic being as a deity, of which man is said to be an image. In pantheism, God is not remote. He is everywhere and in everything. He is the continual expression of what we perceive. It is obvious that there is something of a parallelism between the ideas of pantheism and naturalism, especially in the universality which they both expound. Naturalism teaches a mechanical universe, that is, material forces which account for all of reality. Pantheism, on the other hand, speaks of a *mind cause*. The cause is God, as a purposeful motivation working in and consisting of the nature of all things.

Pantheism and vitalism are thus related. God is a vital, living, thinking cause. He, as the essence of all things, brings about a development and evolutionary trend by which some things become a more complex expression of His nature than do others. In pantheism there is also an awareness, a *God consciousness*, in all reality. God, in the smallest material element, is the conscious, the knowing order, of its development. Conversely, in naturalism, things manifest by a blind series of forces that apparently coincide with a pattern which man recognizes as an order.

Pantheism, to the *liberal* mind, has an appeal that is not shocking to such a mind's religious sense. The world, according to pantheism, is not just a material substance, devoid of the infusion of the spirit of God. It is not evil, nor a corruption or retrogression from a high and divine state as so many theologies conceive it. Rather, it is held that the world, as matter, is intrinsically good, for it is of God. Its attributes are of Him. If one tries to understand the function of all things, relate them to each other and then to himself, he is brought into harmony with God. Nothing is out of harmony with God

for nothing is divorced from His nature. Evil is not inherent; it cannot be in anything in nature according to the pantheistic conception. Evil is only as man wrongly applies things of the world and thereby comes to create things which he calls by that name.

It is erroneous to think that the pantheist is apotheosizing things of the world, that is, making particular gods of them. Since to the pantheist all things are of God, even far more than man can perceive, it is folly for man to worship any single thing or a collection of them as God. Man must worship God in the impersonal universal sense, as mind and energy assuming the multitude of expressions which we experience.

Certainly Pharaoh *Akhnaton* was a pantheist, though heralded as a monotheist. The Aton, the sun disk, was a symbol of the creative energy of the universe. Its rays, as Akhnaton's hymns to Aton expound, descended into the earth and sea and are the divine cause of all things.

Plutarch tells of an inscription appearing in the temple of Isis: "I am all that hath been, is, or shall be; and no mortal has lifted my veil." Here the mother goddess is identified with all reality. The Kabala of the ancient Jews is pantheistic in that God, as the power of word, expressed in letters of the alphabet and in numerals, composed the essence of all being.

Most of the Greek philosophers before the 6th century, B. C., were pantheists. Xenophanes, inveighing against the old theology of the gods as heroic beings, said: "But mortals think the gods are born as they are and have perception like theirs and voice and form." To Xenophanes, God "is one eternal nature," that pervades all things. To Parmenides, also of the period, there is only *being*. God, he declared, is an unchanging being, a continuous substance of which all things consist. "What can be spoken of and thought of *is*; for it is possible for it to be, and it is not possible for what is nothing to be."

Baruch Spinoza expounded that God is an *infinite substance*. His attributes are infinite in number having various modes. Of all the attributes of which the divine substance consists, only two are known to man, namely, thought and extension (space). Spinoza said: "... God, who is the first and only free cause, as well as of the essence of all things

as of their existence." A personal god was not acceptable to Spinoza because it was not worthy of the divine.

There has been and is considerable religious objection to pantheism, especially on the part of Christianity. It fears pantheism on the grounds "that it must obliterate moral distinctions and destroy faith in God with whom man must converse." Here we see the belief that it is necessary to conceive God as a personal being, a specific image, so that man may have communion with the deity.

We recall the objection that Xenophanes raised toward this conception nearly twenty-five hundred years ago. He said in part, speaking of man's practice of attributing human qualities to God, "Yes, and if oxen and lions had hands and could paint with their hands and produce works of art as men do, horses would paint the forms of gods like horses and oxen, like oxen. Each would represent them with bodies according to the form of each." "So the Ethiopians make their God black and snub-nosed; the Thracians give theirs red hair and blue eyes."

Is it not possible for man, in an environment conducive to the elevation of his consciousness, to quietly attune with nature and experience the God's essence within her? Can man ever be any closer to God than when there wells up within him a great love and reverence for the majesty of nature's display which he views? When man for the moment realizes the unity of all, the matrix of reality of which he is a part and senses the power of the Cosmic, he is then *en rapport* with God. Certainly, it must be agreed that God is more than what man objectively experiences, but what he does perceive is of God. Of what other source would it be? Why must man imagine God as something apart from what is? Assuredly the pantheist glorifies the infinity of God more than any single image of Him can do.

A religious objection has been that, if God is in all things, then what about that which is evil and sinful? It, too, then would embrace God. How can we reconcile the divine, the perfect, the good, with its opposite? This viewpoint, as said before, is erroneously founded on the premise that there is an absolute evil which exists. The pantheist's contending that God is in all things does not admit of a positive evil. What men term *evil* is functional in relation to their per-

sonal perspective. The evil man is one with a destructive and wrong interpretation of life and social values. Innately, however, he is no more evil than is the substance of any other being, animate or inanimate.—X

### I Am That I Am

A soror now rises to ask our Forum: "What is AMORC's interpretation or explanation of the Biblical phrase, 'I am that I am'?"

The question refers to Exodus 3:14: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." It is not our custom to endeavor to interpret quotations from the Bible. First, the Bible is a universal book; that is, it is so written that persons of every level of intelligence and variation of education may derive some meaning from it. There are those who are wont to interpret the Bible in a wholly literal sense, accepting each word for the apparent meaning it conveys. There are others who construe its terminology symbolically and esoterically. Consequently, it is obviously difficult to have an agreement on Biblical meanings. Since, also, the Rosicrucian Order does not promulgate any religious sect and is not a religious institution itself, it is appropriate that we do not become embroiled in religious controversy.

However, the particular phrase mentioned above has often been referred to in mystical literature. It has a particular esoteric quality that would seem to require a mystical or at least a philosophical explanation for understanding. On these grounds we can endeavor to give an explanation.

First, the words are said to have been spoken by God to Moses. They are apparently a designation of the deity but spoken in an abstract manner. In other words, how would a Supreme Being, that is all things and whose nature exceeds human perception and apperception, describe Himself? Any particular delineation in terms of form or human sense qualities would detract in the human mind from God's ubiquitous nature. A particularly limiting description of God would not bring about a universal acceptance of Him. Presume that an individual had an intimate conception of the deity. This image brought him peace of mind and a spiritual



satisfaction, as it does to millions of persons. Then, further presume that another person, holding an exceptionally authoritative position as did Moses, were to come forth and describe God in terms that were quite at variance with the individual's image of the deity. Let us further suppose that the authoritative person were to declare that such was the manner in which God described Himself.

From such circumstances serious confusion would arise. The intimacy which the individual had with his own consciousness of God and for which he would have an allegiance and devotion would cause him to doubt, if not challenge, the statement of Moses.

The phrase, "I am that I am," precludes such a situation. We might better understand this, if we take the liberty of changing the phrase to: "I am all of that which men think a great and beneficent God to be." God could be neither less nor more than what constitutes his whole being. Again, we might say, "I am of what I am," which, in itself is all things and, therefore, inscrutable in terms of human qualities.

We note in the Biblical verse quoted that God further said: "... Thus thou shalt say unto the children of Israel I AM hath sent me unto you." Think a moment. What more all-embracing term could be used, that would be comprehensible, than "I am"? In other words, whatever you want to conceive the Divine, Ultimate Reality, Pure Being, the Absolute, or the Cosmic, to be, God is that. *I am* that which you think to be omnipotent, omniscient, and eternal, and any and all other related qualifications.

Of course, one may construe the Biblical account in such manner as to say that no actual words that appear in the Bible were spoken to Moses. Psychologically and mystically, it could be contended that Moses had a mystical experience. In this experience he became *en rapport* with the consciousness of the Divine. He was inspired and subsequently he objectively interpreted his experience in the words he gave forth to the Israelites. In this sense Moses was illumined and realized the need to define the deity in a term acceptable to all minds.

Since this phrase is so esoteric, each individual may construe it in accordance with his personal feelings and intelligence. How-

ever, whatever the interpretation, it can never be resolved to a finite limiting status. It remains an exalted exposition of the *Absolute One*.—X

### Is Psychic Power Spontaneous?

A member from Australia has addressed the Forum with the following question: "According to the Order's teachings, it is necessary to study certain principles and make experiments to develop the psychic powers.

"I have a friend, quite advanced in Spiritual studies, who says that these powers will come naturally, and only then will my thoughts and actions be purified, and there will be no danger of misusing these powers.

"What are the views of the Forum concerning this problem?"

When answering a question of this kind, it is first necessary to examine all facets of its presentation. In this case, it would be interesting to know where the friend received his advancement in studies of a psychic nature. Fundamentally, all recognized schools of psychic and occult thought have as their basic goal the development of the psychic powers. This always entails a great deal of study and effort in one degree or another. Therefore, in order to have reached his degree of advancement, the friend must have had to study certain principles, very possibly with experimentation of some sort combined with them.

We can see, then, that his contention that the ability to use these powers will come naturally could not actually have been so, even in his own case. It is quite likely that the friend is a devotee of some Oriental school of mystical knowledge, many of which preach development through introspection and withdrawal. They often refer to Buddha as an example of the virtues of this system, since his great enlightenment came during a period of rest and quiet meditation.

Similarly, the enlightenment of Amenhotep IV came during such a period. But the factor often overlooked is that these persons did not just spontaneously receive the powers of perception and thought which were given them; rather, these powers came as the result of much personal development and evolution.

When this question is analyzed, therefore, it can clearly be seen that there must be a program of study and development in order that one be endowed with the ability to make optimum use of these psychic powers.

Here we should clear up another misconception evident in the wording of this question. From the way in which the remarks of the friend were phrased, it would appear that these powers came suddenly and, perhaps unsolicited, from some *outside* source. Actually, we know from the teachings that these powers truly exist within us, although they may be dormant and the ability to use them to advantage may not yet be ours. In order to be able to use them effectively, or even at all, for that matter, we must first learn of their existence and be given the key to their practical application. This we receive from the monographs.

In a large sense, it is not absolutely essential that the experiments be followed religiously. However, the studies are much more satisfying if the exercises are done with some degree of regularity. The principles underlying the powers within us are contained fully in the text of the monographs. Often these are stated empirically, leaving little room for question. As a result, members often ask, "You state this principle in an absolute fashion, but how do I know that it is so?"

The answer is, "By performing and perfecting the accompanying experiment or exercise."

The experiments serve as the proof of the principles. We find the intellectual understanding of the principles is had through reading, but the application is developed through experimentation, not meditation. One will never learn to use his powers if he doesn't practice.

It is often felt, by those who don't fully understand the implications of the development of the psychic abilities, that experimentation can be dangerous. In fact, where such experimentation has been suggested by irresponsible parties, it has proved to be so. However, under a system whose sole purpose is the development of the individual, where the studies have been compiled and tested by responsible, and even enlightened personalities, such a possibility is not likely to exist.

This is truly the case with the personal instruction outlined in the monographs.

These teachings have been developed and expanded throughout many centuries—everything in them is authentic and has been well tested by many thousands of individuals. We know and can prove that no danger, either to the individual or others, can result from a course of logical, reasonable experimentation for psychic development such as is presented in the Rosicrucian monographs.

To briefly summarize, then, it must be realized that the great natural forces or powers and the ability to use them will not come to us spontaneously if we only sit and wait, but that they do exist already within us. Also, we must engage in an active program of study and experimentation in order to learn to make full use of the powers. When a reasonable course of study, such as that of AMORC, is followed no danger of misusing these powers is present.—W

### Level of Attainment

We are accustomed to the fact that almost everything with which we deal in the world today can be measured by some standard. The simplest measurements are those of size and weight insofar as they concern physical objects. More subtle measurements with which we are acquainted are those of time, temperature, barometric pressure and similar conditions measured by an artificial standard in order that they might be judged. To determine a length or width of an object is a simple matter. It is easy to read the scale of a thermometer or determine whether the atmospheric pressure is going down or going up by reference to a barometer. Other familiar standards of measurement are those on the instrument board of an automobile which provide data concerning the functioning of the motor.

Without these means of measuring and judging the operating condition of a motor, for example, or the temperature of a room, we would be at loss if not actually handicapped by our inability to judge the matters upon which we depend by a standard of measurement. These measurements are not an attribute that is intrinsically a part of the condition or physical object measured.

In other words, temperature is a standard by which man judges the relationship of himself to the environment as caused by natural conditions outside or artificial condi-

tions in a room. We have learned, for example, that at a certain point, water freezes, and that at another point, it boils. Most standards of temperature measurement are based upon degrees existing in between these two extremes. Or rather, these two extremes may be considered the maximum points by which temperatures relating to usual living conditions are generally measured. We have become accustomed to a point intermediate between those two extremes that is considered comfortable for human existence. We know that, if the temperature falls below that point, we need to take measures to keep ourselves reasonably comfortable. This also applies if the temperature goes above that point.

This standard of measurement is so accepted as a part of living that we pay little attention to it; but, since these relatively simple standards of measurements to which I have referred are accepted so simply and seem to be so obvious, we unconsciously tend to want to apply some measurement to everything with which we deal. Outside the area of our concern for the physical world, we find measurements become more and more involved.

Many years ago I was concerned with what is known as tests and measurements insofar as they apply to intelligence and educational standards. I administered and interpreted tests that were given to school-age children. The first test usually given was to determine the intelligence quotient—that is, the intelligence ability of the individual—ordinarily known as the individual's IQ. The second was known generally as an achievement test to determine what the individual had learned in his process of education or as the result of study and application.

At one time, many educators believed that these tests were of great value in determining the native ability of the individual and in judging the effectiveness of the education which he had received. Later we began to learn that other factors besides native intelligence and learning affect the scale or the final decision as to the degree of advancement or intelligence that may have been determined by the tests. If the child had a headache or had left home under a strain or an emotional stress, the test circumstances and results would be different from those of

one who felt in good health and had a wholesome outlook mentally, emotionally, and spiritually.

Nevertheless, with our being accustomed to judging so many phases of our life in terms of measurement, it is, of course, also natural for us to attempt to judge levels of advancement or attainment in other fields. It would be difficult to judge, measure, or attempt to establish a scale to determine an individual's philosophy of life. What those standards would be, it would be difficult to say. Whether my philosophy of life is better than yours is not something that can be measured by a yardstick, a thermometer, or any type of test.

You may believe that my philosophy of life is completely inadequate. I may have a similar point of view in regard to yours, but if we are relatively happy and relatively well-adapted to environment, a third person might say that while our viewpoints on a philosophy of life differed, each evidently had some value. Each had provided a desired end, a relationship to environment that was substantially satisfactory to each of us.

An individual not adapted in any way to environment or who violated certain social practices or was extremely unhappy and continually disturbed, unable to find any point of view that would be a satisfaction to him, would cause a general conclusion that something was lacking in his philosophy of life. As far as that is concerned, there is probably something lacking in the philosophy of everybody because none of us is perfect, none of us has a completely satisfactory adjustment to all the phases of environment.

From psychic levels, these adjustments become even more involved. In the Rosicrucian teachings, we have established Degrees. These Degrees or grades might be interpreted for some as being units of measurement. It would be presumed that the individual in the Ninth Degree, for example, would be further advanced than the individual in the First Degree. The same type of application might be made for a child in school; that is, the child in the Sixth Grade would have more advancement than the one in the First. But going back to the consideration of tests and measurements, we would probably find that the intelligence would not be greatly affected by the grade in school. However, the knowledge that had been accumulated as a

result of memorizing or study would probably be affected.

It is not even possible to measure such advancement in terms of our psychic selves. Whether we are in the First Degree or in the highest one of this organization is not as important as our basic outlook upon the teachings and our ability to apply what we have learned. Although we all aspire to perfection and to arriving at the highest level of attainment, there actually is no level. There is always a process of growth or evolvment. All conditions, regardless of what they may be, lead to change. It is the continuation of change that makes possible experience, growth, and the ability to cope with situations with which we must deal in daily living.

The individual who gives too much attention to the extent of his advancement, or to attempting to classify the level of his attainment, is probably more absorbed in that process than in the attainment itself. While standards of measurement and instruments for measurement are of much value in their use insofar as they affect physical things, it would be a good idea for us to attempt to separate our thinking from this type of standardization when we approach matters that have a philosophical, social, religious, or psychic value.

The psychic advancement of an individual cannot be expressed in terms of his experience, but rather in terms of his total functioning as a complete human being. The individual who has advanced the highest is the individual who is able to call upon not only material aids for his well-being, but upon immaterial conditions and to utilize them. His life is balanced. He is able to use the knowledge that he has learned. He is able to carry over into actual experience and growth the principles that have become a part of his consciousness.

Nothing is to be gained in classifying this advancement, but rather in remembering that attainment is a constant growth. It cannot be considered as a level if we wish to represent it on a scale, but rather as a line moving upward or downward depending upon the individual. As we study, grow, and apply the principles that we learn, as we gain ability to rely upon intuitive knowledge, the level of attainment is moving upward. As it moves upward, we expand our consciousness and reach new levels from which we can aspire even to higher ones. But what that level may be in terms of any scale is of no importance. What we are in relationship to the Cosmic scheme is of importance to us regardless of how others may judge it or how we may classify it.—A



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# Rosicrucian Forum

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PAUL J. STEVENSON, F. R. C.

Inspector General of AMORC for Phoenix-Tucson, Arizona

# Greetings!



## WHAT IS CULTURE?

*Dear Fratres and Sorores:*

Culture is not congenital. The easily aroused and displayed elements of human nature are animalistic. Scientific research and experimentation by anthropologists have disclosed that at a certain age the intelligence of a human and a chimpanzee infant appear the same. The manner of expressing certain biological desires of the human infant and the chimpanzee parallel each other for a considerable time. Where variation enters at an early age it is not so much the result of the superior intelligence of the human as his exposure to different environmental factors.

In the more general sense, then, culture is the refinement of man's inherent appetites and desires, both physical and mental. Culture is both a disciplinary measure and an implanting of ideas toward which man's energies can be directed. The culture of a society or people can be idealistic because the end to be attained is thought actually to advance the individual in some manner. This may be regarded as culture in the true sense, as an intentional refinement of the individual. However, the customs, taboos, and compulsions of a society to which a people conform, even if evolved unintentionally, are its culture as well. Such constitutes their mode of living. Consequently, what may seem a primitive society has its culture as well as a civilization of high degree.

An intentional culture, one that sets for itself an ideal which it conceives as transcendent, may not actually have merit. Culture itself, in other words, is not necessarily a plethora, no matter how punctiliously taught or applied. The content of culture is a human evaluation. It rests upon what man conceives as the *summum bonum*, the highest good, of which the human being is capable and which he should attain. History, from ancient times until the present, has recorded states and peoples who have, by military might and domination, imposed what they considered an exalted ideal upon others. Their culture was fashioned to such

concepts and they arrogated the power to impose them. We have likewise had examples of culture that manifested a religious life at the sacrifice of all other human interests and endeavor. Such a culture is that of Tibet and of sects in India.

A culture may easily become a *cult*. In this sense it is the inordinate worship or devotion to a system of beliefs, preparation, and activity without regard for its effects upon other potential aspects and accomplishments of human nature. We can say that the *cult-ure* of materialism and technology is very prevalent today. The material advantages to the objective nature of man are stressed and are made to justify the neglect of his other possible refinements.

Is there any standard to determine a truly meritorious culture, one that should be the ideal of all men everywhere? It seems a cogent approach to the subject to set up two general ends which culture should serve. One may be considered negative in function; the other, positive. These ends, with which culture is to be concerned, are man's *faults* and his *needs*.

A people eventually learns that certain conduct indigenous to its society is harmful to them. They have found that it interferes with their personal welfare or conceived ideas of good. These then are proscribed as faults and become taboos. Men appraise certain behavior and inclinations among their kind as weaknesses which are to be suppressed. These suppressions are motivated either by social demands or by a gradually developed moral sense. Thus, for example, murder, rape, and theft are types of human conduct a society cannot tolerate for its own self-existence. Culture not only prohibits such acts but attempts to rationalize as to why they are wrong.

Part of the procedure of correcting conceived faults in man is the method of punishment for them. Therefore, the table of laws, the codes of ethics and morals of a people, and its trial methods for the accused are an

essential aspect of the culture of a people. The Hammurabi code of ancient Babylon, the Mosaic law of the Jews, the laws of Pericles for Greece, and the legal organization of the Romans are examples of the culture of a society. They were attempts at refinement of the otherwise uncontrolled passions of the individual.

The other aspect which culture seeks to achieve, as said, is to provide for the *needs* of man. The principal biological need is sustenance, that is, food and shelter. Culture, in this regard, is principally external. It is the development of arts and skills by which man comes to refine his environment, the results being commonly called *civilization*. Plowing, for example, is a definite advancement over hoe culture. Agriculture in general, the cultivation of the soil to produce food at man's will instead of a nomadic wandering from one green pasture to another, is still another cultural progress. Grinding flints and casting metal ores was a tremendous cultural advance over the mere chipping of flints to form crude saws and knives.

As one walks through the galleries of the Rosicrucian Egyptian, Oriental Museum in Rosicrucian Park, he is taken on a tour through many centuries of cultural progress. This external culture is revealed to him in the ancient artifacts on display. He sees, for example, an array of prehistoric flint implements dating back to the Neolithic Age, approximately 30,000 years ago. These implements were made by the Proto-Egyptians who were at that time little more than savages.

He sees how the edges of knives were first made by *percussion*, that is, chipping one stone with another. The next development was the *pressure* method. One stone was laid along the edge of the one desired and pressed down upon it so as to break off the undesired parts beneath, thus shaping the lower stone to serve a purpose. The final

stage was the *grinding* of implements, a great step forward in man's culture and in the mastery of his environment. In still other galleries we see similar evolution in the making of pottery, utensils, and objects for personal use and comfort.

All culture was not a refinement of man's environment. It was also of man himself. This culture was of man's sensitivity, of his aesthetic inclinations, of his mental vision and the concepts of his own nature and his world. As man's aesthetic sense was given expression, he developed the arts of drawing, painting, and architecture. Though these served utilitarian purposes as well, they satisfied an urge for harmony of line and form or symmetry and the arrangements of colors that pleased.

The instinctive general curiosity of man was cultivated by a concentration upon specific things so as to observe their function and discover their cause. This was the beginning of science. But, before science, ideas about phenomena that could not be objectively proved were formulated into beliefs and abstractions that led to the foundations of religion, metaphysics, philosophy, and mysticism.

The greatest culture of any age is one that contributes to the perfection of man. Before such can be accomplished there must be a thorough analysis of the nature of man. There has to be an understanding of his physical needs, his psyche, and his mental being. One of these attributes cannot be cultivated in such a way as to be detrimental to the other aspects of human nature. It will be determined what category of human nature may require less development so as to permit the expression of others. Man may become a nearly perfect physical being and yet be lacking in necessary control of his emotions and passions to the extent that he would menace the psychical and intellectual expression of other men.

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Conversely, a coldly unemotional person, even though intellectually a genius, might obstruct that sensitivity in others that constitutes the impulse necessary for a sense of moral righteousness. Also, in extreme asceticism and self-mortification, we have the neglect of the physical and often the intellectual as well.

The goal of culture should be the perfection of that in which man can excel. It is impossible for man to so develop physically that he will be superior to all other living things in strength and in the acuteness of his receptor senses. Through his superior intellect he has learned that he could not achieve such nor would it provide him the greatest satisfaction. For, if he were to achieve a physical supremacy, it would leave ungratified too many desires—too much of himself would still remain unfulfilled. Therefore, the perfection of the physical must be in terms of health, normal function, greater longevity but no more—these to be used as a substantial basis upon which the *psyche* and *intellect* can be cultivated.

In cultivating the psyche, man acquires a greater feeling of attachment to, and oneness with, all being. It is the realization of that greater self—the Cosmic. With the cultivation of the intellect, of reason, ways and means are ascertained for the preservation of the physical and the awakening of the psyche.

Culture, then, can be symbolized by the triangle. The base is the *physical* and the other two sides are the *psyche* and the *intellect*, respectively. Without this symbolic structure and its application, the culture of any age is imperfect, no matter how prominent a single phase of its development may become.

Fraternally,

RALPH M. LEWIS,  
*Imperator*

### Mystical Intonations

A frater, addressing our Forum, asks: "What is the origin of the intonation of vowels used in the Rosicrucian rituals and teachings and also in many of the Oriental religions?"

The intonation of vowels, as a communication or transmission of occult power, is closely related to the primitive beginnings of

speech. Philologists state that certain root words and sounds of languages all came from a common source. The origin of language most likely, anthropologists believe, came from emotional exclamations accompanied by expressive gestures and signs. It is not known why, for example, some words are used to express particular ideas.

"The cries, groans and laughs, and other emotional utterances" may arise out of natural actions of man's body and mind. In other words, such were not designed—that is, intentionally uttered—but are a kind of reflex action that follows a particular emotion. Step on someone's foot heavily so as to cause a sudden sharp pain, and he will most likely cry, "Ouch," or the equivalent in his language. In its more primitive form the cry would probably be but a *howl*. The sound thus uttered is a natural one and is engendered by the body-and-mind response to the sensation of the pain.

It is generally conceded that the bodily attitude brought on by a particular state of mind affects the origin of speech as a kind of reflex action. The internal larynx is so altered under certain muscular conditions, the result of emotions, that particular sounds are emitted. Thus, every time those emotional and physiological conditions occur, a more or less similar utterance follows. The *feeling*, then, is the first cause of the voice response.

There are, as we all know, *tones* that fit the emotional states. There is a kind of laughter that is sardonic, another that is raucous or boisterous, for example. There is also the sudden "Oh," the exclamation of surprise that is caused by an involuntary quick exhalation of air from the lungs. There are also the variations of "Ah," in a purring, soothing tone indicative of satisfaction. There are common grunts and groans that likewise follow emotional and bodily changes.

Eventually many such tones are modified and evolved into words. We learn to say them by imitating others, even before they come as a natural response to our own feeling. Children of three to five years of age notice the facial expressions of adults which accompany their tones and utterances. They then imitate the more complex word to express similar feelings rather than resorting to their own simpler natural responses. It can be seen from this that the voice, the

sound alone, is really the original language, not gestures or even symbols or picture writing.

What are vowels? Do they have a special effect upon us other than the communication of ideas? Vowels are compounds of musical tones. We are so physically constituted that we cannot avoid producing the sound of vowels. Situated in the larynx is "a pair of vibrating membranes called vocal cords." It is these, in relation to the mouth which functions as a resonator or sounding board, that produce the harmonics or overtones of which vowels are composed.

A simple experiment can be conducted to imitate the function of the larynx. Stretch a piece of sheet India rubber over the open end of a tube so as to form two half covers of it. Next blow through the tube. When this is done, the India rubber flaps will vibrate as do the vocal cords of the larynx. The cavity of the mouth, as said, increases the musical effect of the vibrating cords.

It is the quality of the tones which is the formation of the vowel sounds, not the pitch. This again is proved by a simple experiment. A Jew's-harp can be struck so as to utter the vowels, a, e, i, o, u, and so forth, by simply putting the mouth in the proper position for speaking the vowels. The Jew's-harp is placed next to the mouth. The mouth, as a sounding board, is then put into a position so as to emit, we shall say, the vowel "u." The vibrating tongue of the Jew's-harp is then struck. The player emits no sound himself. The Jew's-harp substitutes for his vocal cords. By varying the position of the mouth, different vowels are produced. These positions of the mouth, as previously explained, arose out of the bodily response to our emotions and feelings.

The psychological and physiological relationship between vowels and feelings was apparently realized by early man. Just as at first he involuntarily uttered certain vowels in response to his emotions, so he must have come to use these sounds to try to engender at will the same emotions in himself and others. Laughter, we say, is contagious. A psychological experiment is to take a recording of men and women laughing loudly and play it before an audience. Even if the audience has no knowledge of what stimulates the laughter, most of the persons will eventually respond to some degree

after listening for a time. Some of them will but smile. Others will even join in the laughter. An emotional response has been vicariously induced within the listeners.

It must likewise be realized that civilized man is disciplined to restrain, to suppress, to a great extent, his emotions. He does not so readily make all his feelings vocal. It is quite possible that, before language and culture influenced man, he more readily emitted sounds corresponding to his feelings. He was conscious of the relationship of his feelings and the *vocative power* that accompanied them. He knew then that vowels had another efficacy than the communication of an idea. It is this evolution that caused the intonation of vowels to be used in chanting and otherwise to induce certain feelings in the listener. It is also the reason that thought, speech and action were conceived as always being related, not just among mortals, but among the gods.

A thought is *creative*. From thought, substance may take form; that is, it may change its expression by the power that thought brings to bear. The first manifestation of thought was not by writing but by the *spoken word*. The earliest record of cosmological creation by the power of the spoken word was found in ancient Memphis, Egypt. The priesthood of *Ptah* declared that the god *Ptah* was the architect of the world. His thoughts were made manifest as a creative power by means of his spoken word. This doctrine of the Logos or the efficacy of the spoken word found its way through Greek philosophy into the New Testament. In St. John 1:1, we find: "In the beginning was the Word, and the Word was with God, and the Word was God."

The Hebrew Kabala likewise relates that letters of the Hebrew alphabet and numerals and the pronunciation of the combinations of letters constitute the creative power of the Deity. The book, the *Sepher Yezirah* of the Kabala, literally means "the book on creation or cosmogony." It is said to be the first philosophical book ever written in the Hebrew language. The origin of the book has not been authenticated by literary scholars. Tradition declares that it was written by the patriarch Abraham. However, it is generally accepted that "Rabbi Akiba wrote it in the second century."

The *Sepher Yezirah* teaches that "a first cause, all-wise, almighty, Holy, is the origin and creator of the universe." From this source all other things gradually emerged. Of interest to us, however, is that it was declared: "Thought, speech, and action are inseparable in the unity of the Divine Being." The Kabala further expounds that words of the Hebraic language have creative force in themselves, the particular characters of the Hebraic alphabet being elements of power.

It is related in the *Sepher Yezirah* that the "First cause called creation into existence by *quantity* and *quality*." Ten numerals (sephiroth) correspond to the quantity. Twenty-two letters of the Hebraic alphabet relate to the quality of creation. Certain letters particularly represent the formative matter of the world, as air, water, earth, and fire.

We are further told in the *Sepher Yezirah*: "The appearance of the ten spheres (numbers) out of nothing is like a flash of lightning being without end, His word is in them when they go and return; they run by His order like a whirlwind and humble themselves before His throne." Also it is said: "The articulate word of creative power, the Spirit and the word, are what we call the Holy Spirit."

In Hinduism there are *mantra*. These are words, which, even when unuttered, are thought to have a tremendous power if visualized or written. When spoken, of course, they are even more efficacious. A series of such words, composed as a prayer, are able to produce various psychological and even physiological effects on those hearing them. In a lamasery in Tibet, I have heard certain of these words chanted again and again by the lamas, with increasing stimulus upon myself. Recently in Ceylon, a special Buddhist chant was recorded for me, the inflections of which and the combinations of vowels were intended to quicken the psychic consciousness. This recording is now in the archives of AMORC for further experimentation and analysis.

It is also traditionally expounded that all vibrations of certain combinations of intoned vowels are not audible to the ear. They have supersonic overtones or harmonic vibrations, which excite or accelerate certain glands or organs in our body, as the thyroid, pineal,

pituitary glands, and so forth. This stimulation produces beneficial effects both physically and psychically.

It is this mystical and scientific premise that constitutes the foundation of the traditional use of the vowel intonations in the Rosicrucian teachings. We will not endeavor to explain or to give the particular vowels at this time because their use and explanation is given in detail in the monographs.—X

### AMRA and Tithing

A soror of the United States asks: "What is the relationship between the Law of AMRA and tithing?"

In ancient Egypt taxation was a well-established institution. Taxes were of two general kinds. There were those of a political nature for the furtherance of the requirements of the state and to satisfy the Pharaoh's needs; then, there was taxation or tribute paid as a religious offering.

The latter type of taxation was based upon the personal possessions of the individual, his crops, vineyards, orchards, and fish ponds. Actually, the Egyptians did not use this tithe, or tax, to maintain the temples. The priesthood had acquired great land holdings, the resources of which were exclusively for the benefit of the temples. The taxation, rather, was a tribute or offering to the gods. It was symbolic of a gesture of love and appreciation of the beneficence of the gods. The Egyptian kings in time of war "dedicated a tenth of their booty to the temples." Tribute collected from vassal states was also used by the Egyptian priesthood, and in about the same proportion for religious purposes.

The taxation often took the form of a *tenth*. It was from the word *tenth*, in its etymological descent, that the word *tithe* arose. Why a *tenth* was decided upon is not generally known. We may speculate that it was associated with the simplicity of counting as related to the number of fingers on a person's hands.

The Babylonians had an elaborate taxation system which was compulsory. Each of the temples and sanctuaries had to be maintained by order of the king. The citizens were assessed according to their holdings. It appears that the *tithe*, or *tenth* system, was also commonly applied. Payments were made in grain, sheep, flour, and cattle. Ad-

joining each temple was a huge warehouse to which, at a designated time, the taxpayer brought his tithe.

It is interesting to relate in connection with this that the Rosicrucian Egyptian, Oriental Museum has many *original* Babylonian tax receipts. These are clay tablets upon which are inscribed in cuneiform characters (wedge-writing) a list of the items received at the temple warehouses by the priests in payment of taxes. Professors from the University of California made a study of the Rosicrucian collections of Babylonian texts with the purpose of writing a treatise on ancient taxation.

On these receipts are given the name of the temple and the city in which it was located. Many of these cities are mentioned in the Old Testament, indicating the great age of these tax receipts. Further, impressed across the bottom of these clay receipts is the impress of the lapidary-seal of the tax official. These, of course, are but a few of the many interesting Babylonian objects on exhibit in the Rosicrucian Museum, which has the largest such collection in the western United States.

Cyrus, the Persian king, defeated the army of the wealthy Croesus, the Lybian king. Subsequently, history relates that Croesus advised Cyrus to have his soldiers devote a tenth of their booty to the god, Zeus. We see, therefore, that the practice of tithing was common to these peoples, as well. The tithe, as a tax on land, was well known in Greece and Rome. It was used to support the great temples of both civilizations. The Rosicrucian Camera Expedition in 1957 filmed the famous treasury of Apollo in ancient Delphi, a photograph of that building appearing in the January 1960 issue of the *Rosicrucian Digest*. This treasury housed the offerings and *tithes* of those who came to Delphi to hear the predictions of the famed oracles. They included kings, warrior chieftains, philosophers, and the leaders of state. Pausanias, the historian, relates an instance of the *tenth* of war booty as a tithe set aside to make an image or vessel to be placed in a temple.

In the Old Testament there are numerous references to tithes. Most commonly in the Old Testament the tithe is referred to as a *heave offering*. For example, in Numbers 18:26 we find the following: "When ye take

of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, *even* a tenth *part* of the tithe."

The early Christian churches were quite aware of the need to support their increasing clergy. However, for several centuries there was no special system developed to meet this requirement. Finally, the Christian Church resorted to the analogy of the ancient Jewish Church and its tithing methods. Subsequently, Origen, the celebrated Christian father, regarded tithes (tenths) as not sufficient for Christian giving. St. Augustine regarded tithes "as something due by Christians to God," and recommended more free giving.

One of Charlemagne's capitularies or special instructions "regulated the tithe into three parts." These were for the bishops and clergy, the poor, and for the support of the church fabrics. It is presumed that the latter were for the ornamentation of the church and its ecclesiastical regalia and accoutrement.

Gradually, however, abuses arose in connection with the tithes. Sometimes individuals, proprietors, for example, would appropriate a tithe for their own use instead of for the church, monastery, or diocesan treasury. To put a stop to this practice, the church declared it an evil. A legal maxim was proclaimed to the effect that all tithes were of ecclesiastical origin. Any person who would retain such tithes for his personal use would be faced with the sacrifice of his own salvation.

The Law of AMRA was definitely related to tithing in as remote a period as ancient Egypt and among the Jews. The Law of AMRA was considered a manifestation of *mystical law*. Its practice was one of love and was motivated by an understanding of mystical purposes rather than compulsion by either state or church. The Law of AMRA eventually came to be accepted by certain branches of the Christian Church. The Rosicrucians have always recognized AMRA as a mystical law.

Briefly, the Law of AMRA is this: if you pray to God, that is, make a petition to the Cosmic, or ask for Divine assistance in any manner, and subsequently have relief, then you are Cosmically obligated to make compensation for this help. This compensation

is not alone by prayer and thankfulness but by reciprocation in kind. In other words, one must *pass along to others* some portion of the *blessings he has received*. According to the Law of AMRA, you should tithe by setting aside some small amount of money or material thing for the purpose of giving to others, that is, those who need to be helped and can be made happy because of it.

Perhaps the mystical principle underlying the Law of AMRA is that man has no *absolute right* to anything. That which comes to him even as the result of his own initiative is actually the consequence of a Cosmic blessing. For, after all, no matter how one labors, or how learned or wise he is, he is dependent for success on numerous factors beyond his control. Consequently, in recognition of his Cosmic blessings, he should tithe; he should bring some happiness or help to others as he, too, received it.

There are many members of AMORC, fortunately for it, who apply this Law of AMRA in connection with the furthering of the humanitarian activities of the Order. They fully realize, as every member should, that dues alone cannot possibly meet the many other cultural things which the Order does today and from which there is no direct revenue. If it were not for these tithings under the Law of AMRA, these contributions over and beyond the membership dues, and the thoughtful legacies which members include in their Wills for AMORC, the work of the Order today would have to be considerably curtailed.—X

### Psychology of Mystical Experience

As long as man lives and thinks of anything other than himself, his thoughts will occasionally be directed to those concepts which are in the field of mysticism. It is not my purpose here to examine the philosophy or nature of mysticism except to point out that the Rosicrucian teachings are fundamentally based upon the mystical concept. This concept is that man has the endowed right to associate himself with powers, forces, and ideals higher than himself by direct realization through his own inner self and not through the intermediary of any other individual or material entity.

In other words, mysticism from the standpoint of Rosicrucian philosophy is a philoso-

phy of the inner self by which man arrives at a personal relationship with his creator or the causes and forces that transcend his own existence and that of the environment in which he lives. To further analyze mysticism as a philosophy, I refer you to the many discourses and articles upon the subject in various issues of the *Rosicrucian Forum* and, of course, to the Rosicrucian monographs.

I am concerned here with the mystical experience and its effect or reaction upon the behavior of the individual who adheres to such a philosophy. As the title of this discourse implies, these comments are a consideration of the psychology of the mystical experience—that is, what you and I do and how we behave and react in relationship to the belief in the philosophy or concept of mysticism.

The basis of what I am going to say presumes that we all are mystics. We are mystics in various degrees of evolverment. Not all of us can claim to be masters. Neither can any of us claim to be without knowledge of the mystical experience. Any individual who is motivated to become a member of the Rosicrucian Order and who, with a degree of sincerity, studies even the preliminary lectures that constitute our teachings is to some degree a mystic. Since all of us are in various stages of evolverment and advancement, we should not be as much concerned about the degree of that advancement as we are with the evolverment that is taking place.

For the purpose of convenience and as an illustration, we might divide mystic evolution into hypothetical degrees, numbering them from zero to ten. We would say that the individual in zero degree did not have any mystical concept, any idea of mystical philosophy, or any knowledge of things mystical whatsoever. The individual in the degree *ten* would be considered, if we used this artificial scale, to be a master. He would have accomplished all the purposes and ideals which the mystic hopes to achieve. Those whose advancement might be measured on our artificial scale as being in the intermediary degrees, from one through nine, would be at various stages of advancement in their general evolution toward mastery.



All of us are in one of these degrees if we consider them symbolically. Whether you or I are in the first or the ninth or even the tenth makes little difference insofar as the psychology of the mystical experience is concerned. The simplicity of the mystical experience for the individual in the first degree of our hypothetical system of measurement is as important as the communications received by masters who are at times in direct communication with the infinite. The psychological reaction on the part of the individual to the mystical experience is similar regardless of his degree of advancement or attainment.

We each behave differently because every individual is a different mental, spiritual, and physical entity. Our reactions to every event, process, or thought are different from the reactions of others because they are based upon the nature of our individual being, and interpreted in terms of the experiences which are exclusively ours. Therefore, psychologically—and bear in mind that psychology is technically the science of behavior—we each have our individual reaction to the mystical experience whether it be elementary or advanced. Whether we are just approaching the first concepts of mysticism or have advanced to high degrees of understanding, the psychology of the mystical experience for you and me as individuals, is not necessarily related to the degree of evolution which we may have attained.

To return again to my artificial analysis of degrees of advancement: If you are in the first degree of advancement, your reactions as an individual to mystical concepts are already in the form of a pattern which will continue to be substantially the same even if you are one of the fortunate ones who advances to the highest degrees of attainment and understanding. In other words, when the time comes that you have attained mastership, from a psychological point of view you will react and behave in relationship to mystical concepts in substantially the same manner you do now. It is, of course, to be realized that experience and knowledge tempers and moderates our responses to any phenomenon; consequently, we will become more suave, we will become more adept, we will be able to make our adjustments more rapidly, but fundamental-

ly our psychological reaction remains the same.

Before we examine the various characteristics of the mystical experience from the psychological point of view, it is well to consider the question of why some people forsake even the most elementary of these experiences. For over twenty-five years various correspondence has come to me from members of the Rosicrucian Order in all degrees of the teachings. Many of these individuals become discouraged and resign—discontinue their membership. They not only discontinue their affiliation with the Rosicrucian Order, but claim that they are disassociating themselves with all forms of metaphysical, mystical, and occult study. The interesting thing is that these individuals may be in the first or in the highest degree of the Rosicrucian teachings.

In other words, degrees of advancement, insofar as they are measured by man as more or less artificial standards, are no criteria of an individual's mystical attainment, of his evolution, his philosophy or general outlook and advancement in this field. Individuals become discouraged regardless of their advancement when they do not have the fortitude to face certain fundamental facts.

We live in a world today which emphasizes materialistic philosophy and mechanistic growth and tends to deny all things mystical. This denial is in a form of placing supreme confidence and belief, as well as the basis of behavior, entirely upon physical standards that can be measured in terms of material values. "Seeing is believing" is the fundamental cry of modern naturalism. This belief that all things must be objectively proved in terms of objective knowledge has so infiltrated the learning processes of man today that it is impossible for many individuals, even after they have gained a certain degree of advancement in the study or the realization of mystical or philosophical phenomena, to be able to disassociate themselves from the material standards which make them realize that not all value, not all fundamental and worth-while attainments, are to be measured in terms of material values.

The individual who permits these environmental factors to force him into the realization of the validity that man today places

upon physical things is led to doubt his own conclusions. Frequently he begins to question whether or not the degrees of psychic or mystical experience that have been his were really valid or merely figments of his imagination. If the individual does not have sufficient conviction to make him realize that the ultimate values of each individual life must be associated with what we ourselves realize, then he will gradually drift away and doubt more and more the validity of his own experiences and as a result turn toward the mechanical and mechanistic standards by which the majority of people today judge themselves and judge him. And so it is why many people discontinue study and effort in the field of mysticism.

There are, of course, those who discontinue simply because they do not want to put forth the effort to gain the knowledge and experience which could lead to mastery. When anyone tells me that his discontinuance has been due to time or other physical circumstances, I am inclined to wonder if such a decision was not based simply upon the fact that he did not want to put forth effort in proportion to what was necessary to gain the ends which he had originally hoped to achieve.

#### *Self and Its Ideals*

Being constantly questioned by the material world of science and intellect in terms of objective proof, the student of mysticism finds himself more or less stranded in a world where facing the problems of life is difficult, but which he wishes to solve through the use of mystical principles. Mystical philosophy accepts as a premise the concept that the values to be achieved in life are within the world of ideals. The mystic believes that this world of ideals has actual reality which supersedes the limitations of the physical world. The mystic explores the inner world of self. He attempts to grasp the meaning of a mystic realm. The materialist who cannot conceive of such a world and, furthermore, misunderstands the intent of one who attempts to explore it, judges the mystic to be an individual who deals with a world of mystery and the impractical.

On the other hand, there is the world of self, the world of the mystic consciousness, in which there has been little psychological exploration or research. Therefore, I would

like to direct these considerations to some general observations on the characteristics of the mystical experience as I see them. In sharing these observations and conclusions I hope I may lead you to give careful consideration to idealistic values and to realize that there is inherent value in mysticism and in the psychological and mental process of comprehending the world of the psychic self.

The *first* psychological characteristic to consider is that all experience is immediate, and directly related to the thing experienced. Immediate perception means that there is no intermediary between the self and the object of experience. We may use any object for the purpose of illustration. When you experience something that registers through the sense of sight, you have awareness as the result of looking at the object. Whatever the object is, the immediate experience is the result of the impact of that sensation upon your brain. The object at which you look makes an impression upon the retina of the eye which is transmitted to the brain, and in objective consciousness you become aware of it.

Awareness of the object seen is your conscious experience. The experience is immediate in the sense that nothing interferes between the object and yourself to make the object known. It is the impression of the object upon consciousness directly without an intermediary that makes you aware of conscious experience. What you may be looking at can be interpreted by you either correctly or incorrectly, but all experience, everything we see, feel, hear, taste, and smell, is immediate once anything has impressed itself upon one of the sense organs. It should be clear then that in the physical world in which we live, immediate experience is direct experience, that is, the experience of perceiving through an immediate process.

The mystical experience is also an immediate one. In this respect, it does not differ from other levels of human experience which supply data for our knowledge. As normal experience is subject to interpretation of the sense data for our knowledge of the external world, so mystical experience is subject to the interpretation of our knowledge of God. The immediacy of mystical experience simply means that we know God just as we

know any other object. God is not a mathematical entity or a system of concepts mutually related to one another and having no reference to experience. Awareness of God is an experience that can become ours through immediate knowledge of Him.

A *second* very important characteristic of the mystical experience is that it, as any other experience in life, can be a unitary whole. In the physical world, when I experience an object such as a table before me, it means that innumerable data of experiences are merging into the single experience or concept of the table. In other words, I do not perceive a table as a unity, although experience makes me think I do. Actually, what I perceive is a multitude of sensations entering my consciousness; these include impressions of size, shape, space, hardness, as well as location in space. These data of experience come into my mind and, as a result of previous experience, form in my consciousness a concept of a table. In other words, out of this wealth of data I select those that fall into a certain order of space and time and, as a whole, I comprehend them as a single table.

Insofar as the mystical experience is concerned, however vivid and rich it may be, and even though it is reduced to a minimum, such a complete analysis is not always possible. We are, in the physical world, constantly in our experience of perceiving things consciously or unconsciously taking into consideration the existence of both a subject and an object. In the illustration, the table was the object and I was the subject. We distinguish between the two and have no difficulty in separating in our minds the subject and the object.

In experience it would seem that the subject and the object are distinct, but we exaggerate this discontinuity. In our thinking we have the tendency to consider the subject and object as two separate entities completely unrelated to each other. The difference in the mystic state which differs from ordinary rational consciousness does not necessarily mean a discontinuity of perception. In either case, whether perception be physical or mystical, the same reality is operating in and through us.

The ordinary rational consciousness in view of our practical need of adaptation to our physical environment takes reality piece-

meal, selecting successively isolated portions of stimuli for response which we put together in our consciousness. The mystic state brings us into contact with the totality of reality in which all the diverse stimuli merge into one another and form a single unbreakable unity in which the ordinary distinction between subject and object ceases to manifest.

In other words, one of the confusing factors of the mystical experience, particularly for the novice, is to learn that when we go beyond the physical world in any type of perception or realization the subject-object relationship breaks down. We enter an environment of unity and oneness and infinity where there no longer exist objects in one category and subjects, such as selves, in the other. In the realm of the infinite all things merge into a unity, into a universal continuity of existence in which immediate perception and realization are always in terms of the whole.

The *third* characteristic of the mystical experience is that to the mystic such an experience is a moment of intimate association with the inner self. This experience transcends, encompasses, and momentarily suppresses the objective personality as the subject of experience. Considering its content, the mystical state is highly objective and cannot be regarded as a mere retirement into day-dreaming or pure subjectivity.

Possibly you will ponder the question as to how immediate experience of God or the inner self, or of God as manifesting in the inner self, is at all possible. The mere fact that the mystical state is passive does not prove that it lacks dynamic qualities. This question arises in our minds because we assume without criticism that our knowledge of the external world as a result of sense perception is the basis for the comprehension of all knowledge.

If this were so, we would never be sure of the reality of our own self. While we can judge the subject-object relationship in terms of a physical object, we cannot judge self in the same manner because self, when we are aware of it, becomes both the subject and the object, and, although this condition would not be possible in reference to physical objects, we know through experience that the self can be conscious of itself; therefore, the subject is, in a sense, perceiving itself.

The subject, therefore, becomes the object of perception.

A daily experience familiar to all of us may throw some light on this phenomenon. How do you know that other minds exist? It is obvious that we know our own self and nature by inner reflection and sense perception. We possess no sense, however, of the experience or of the existence of other minds. The only basis for my knowledge of another person's mind is my perception of the physical movements similar to my own and with this I associate the presence of another conscious being.

According to Josiah Royce, we know our associates or persons around us to be real because they respond to our signals, thus constantly supplying the necessary supplement to our own interpretation of their activities for us to assume that they are thinking beings like ourselves. Response is, no doubt, the test of the presence of another conscious self, but regardless of the tests we make, to understand the minds of other persons who are about us, our knowledge of other minds remains inferential only; that is, we arrive at a belief of what other people are thinking and the fact that they are thinking by observing their behavior and their activities. Yet we feel certain that our experience of other minds is immediate and we never entertain any doubt as to the reality of our social experience.

I do not mean that upon the basis of implication we arrive at complete knowledge of other minds. What I mean to suggest is that the immediacy of our experience in the mystical state is not without a parallel; that is, what we experience in the mystical experience is a realization of something that is physically and objectively separated from us just as the minds of other persons are separated from us. Mystical perception has some resemblance to this type of normal experience. Perception of psychic phenomena belongs to the same category as the experience by which we infer that other people have conscious states and by which we also infer some of their thoughts as a result of our observation of them.

The *fourth characteristic* of the mystical experience is that it is quite obvious from the experience of the individual who has even the most fleeting mystical concepts that the communication of what occurs is very

difficult. It is impossible to completely put into words the contents of the mystical experience because it is not directly associated with other physical experiences which we customarily express in words. Mystical experiences are more like states of feeling than thought. The interpretation which the mystic puts on the content of his consciousness can be conveyed to others in the form of propositions and general ideals, but the content of the experience itself cannot be communicated. The incommunicability of mystical experience is due to the fact that it is essentially a matter of inarticulate feeling.

What we may experience in meditation or concentration is not associated with our objective intellect sufficiently to permit us to put into words what we have felt when we experience the state of the subject and object being merged into one. It must be noted that the mystical feeling like all feeling has a cognitive element, and it is, I believe, because of this cognitive element that it tends to take the form of an idea. In fact, it is the nature of feeling to seek expression in thought. It would seem that the two, feeling and idea, are the subjective and the objective aspects of the same unit of inner experience.

I think it is interesting in this respect to quote the philosopher, William Ernest Hocking, who made a careful study of feeling as it is related to an intellectual view of the content of consciousness, particularly when that conscious content is idealistic. "Feeling is instability of an entire conscious self, and that which will restore the stability of this self lies not within its own border but beyond it. Feeling is outward-pushing as idea is outward-reporting, and no feeling is so blind as to have no idea of its own object. As a feeling possesses the mind, there also possesses the mind, as an integral part of that feeling, some idea of the kind of thing which will bring it to rest. A feeling without a direction is as impossible as an activity without a direction and a direction implies some objective. There are vague states of consciousness in which we seem to be wholly without direction, but in such cases, it is remarkable that feeling is likewise in abeyance.

"For example, I may be dazed by a blow, neither realizing what has happened nor

suffering any pain, and yet be quite conscious that something has occurred. The experience waits an instant in the vestibule of consciousness, not as feeling, but purely as fact until the idea has touched it and defined a course of response. At the same moment, it is felt as painful. Feeling refers always to something beyond the present self and has no existence save in directing the self toward that subject in whose presence its own career must end."

This quotation should help us to understand that while mysticism begins with feeling, it is never, necessarily, to be considered as a matter of feeling and of nothing else. The condemnation of feeling as an attribute of knowledge does not really find any justification in history. The organic relationship of feeling and idea throws light on the old theological controversy about verbal revelation which has given so much trouble to many religious thinkers. Inarticulate feeling seeks to fulfill its destiny in idea, which in its turn tends to develop out of itself its own visible garment. It is no mere metaphor to say that the idea and the word both simultaneously emerge from feeling through logical understanding while in the temporal order, and we create difficulties by regarding them as mutually isolated.

The *last* characteristic of mystical experience to which I will refer is that the mystic's growingly intimate association with the eternal gives him a sense of unreality insofar as time is concerned and eventually leads to a complete break with the concept of time. The mystic state despite its uniqueness remains in some way related to common experience. This is clear from the fact that the mystical experience fades away, though it leaves a deep sense of authority after it has passed. As I have written elsewhere, the passing of the mystical experience also leaves a deep state of nostalgia, as if an individual realizes, through participating in the experience, that he arrives at a place or a home which he had always sought and in leaving has a vague feeling of longing and regret in not being able to retain the reality of the experience.

In this sense, the mystical experience is closely related to the aesthetic because as beauty often takes us by surprise and we regret not being able to perceive it continually, so it is that the mystical experience

recedes in consciousness with the same effect that a beautiful scene fades from our view, and we feel that something is missing because we are unable to keep the presence of beauty permanently within our grasp.

#### *The New Frontier*

The mystic, regardless of his advancement, returns to normal levels of experience; that is, he returns to the world of subjects and objects after his experiences, but with this difference—the return of the mystic may be filled with infinite meaning for mankind. The individual who has had any trace of mystical experience is able to perceive in even the simplest things of his environment meanings that previously did not exist for him and which he may now be able to interpret and share.

For the purpose of knowledge, the region of the mystical experience is as real as any other region of human experience and cannot be ignored merely because it cannot be traced back to physical sense perception. Nor is it possible to underrate the spiritual value of the mystical experience by specifying the organic conditions which may or may not influence it. Even if the postulate of modern psychology, as to the interrelation of body and mind, is assumed to be true, it is illogical to discredit the value of the mystical experience as a revelation of truth.

Psychologically speaking, all states, whether their content is mystical or not, are organically determined. The scientific state of mind is as much organically determined as is the mystical. Our judgment as to the creation of a genius is not at all determined or even remotely affected by what our psychologists may say regarding the organic conditions of the genius. A certain kind of temperament may be a necessary condition for a certain kind of receptivity, but the antecedent condition cannot be regarded as a whole truth about the character of what is received. The truth is that the organic causation of our mental states has nothing to do with criteria by which we judge them to be superior or inferior in point of value.

In all the history of mysticism, the problem of how to discriminate between experiences which were real and which were of a divine source and those which may have been merely imaginary is a problem that has been difficult to solve and it needs all the sagacity and experience of our best

judgment. There have been those who have doubted, as I said earlier, that their experience is valid because of the pressure of circumstances about them. In the end, by their fruits, we shall know those things that are of value.

Some have said that mysticism—and as far as that is concerned, they usually include religion in this sense—is a pure fiction created by the repudiated impulses of mankind with a view to finding a kind of fairyland for free and unobstructed movement. Mystical beliefs and principles according to this theory are no more than merely primitive theories of nature whereby mankind has tried to redeem reality from its elemental ugliness and to show it off as something nearer to the heart's desire than the facts of life would seem to warrant.

There are, no doubt, some forms of religion which provide a cowardly escape from the facts of life, but I contend that this broad statement does not apply to all religion or mysticism. Mysticism is the process of man's attempt to interpret the infinite within consciousness. It is obvious that such interpretation of those data of experience which make up the mystical experience are not the same as those of the sciences and of technology. Mysticism is not physics or chemistry seeking an explanation of nature in terms of causation. It aims at interpreting a totally different region of human experience, the data of which cannot be reduced to the data of any other science. In fact, in justice to mysticism, it must be said that many mystics insisted on a necessity of experience and analysis long before science learned to do so.

The conflict, if conflict exists, between idealism and science is due to the fact that one is and the other is not based upon concrete experience. Both seek experience as a point of departure. Their conflict is due to the misapprehension with which both interpret the same data of experience. We forget sometimes that mysticism aims at reaching the real significance of a special variety of human experience. Mystical experience is the gateway to infinity insofar as it provides a means by which, through volitional decision, man may attune himself to the purposes and values of the Cosmic.—A

### Is God Goodness?

A frater of Canada, addressing our Forum, says: "I cannot accept the concept of God being 'all love, all goodness,' and I will not accept it on hearsay. Personally, when I try to understand what 'God' really means and is, I cannot see how any human can make grandiose statements about Him. What does 'all love' or 'all goodness' really mean?"

God, as a Supreme Being, a Divine Mind, is both subjective and objective in nature to the human mind. There are various impulsations; we may call them *psychically* motivated, that give rise to the conception of God. There is the sense of humility which an individual feels when confronted with the majesty and phenomena of Nature, those forces which lie beyond human control. There is an innate awe of reality, of existence itself, which results both in reverence and fear on the part of man. Both from the rational point of view and a psychical inheritance, man has a belief in a power transcending himself.

These motivations, these subjective factors lying beneath what may be called the religious spirit, are subject to *objective interpretation*. What is the initial Cause? Is it a personal Being? Is it a teleological (mind) cause unembodied in any form? Or, is it mainly a congeries of energies and forces, a purely naturalistic world? The answer, the conception the individual ultimately formulates, is partially the result of his social and religious influences and the conclusion he may arrive at by personal contemplation of the mystery. If he objectively construes the so-called causes and effects which he experiences in nature, including his own being, as but a mechanistic process, then moral values are not thought to have any divine content. In other words, a wholly physical universe, operating impersonally, as a machine, having no purposeful cause, could neither be *good* nor *evil*.

What comes forth, what comes into existence, does so by necessity according to this type of reasoning. Therefore, there would be no transcending, no supernatural evaluation as to whether what is brought forth is good or is not good. A thing or act can be good only in relation to a value which is placed upon it. Since the notion of a naturalistic universe allows for no subliminal

mind, there are then no values to be attached to any aspect of creation. It would be only the human mind that confers upon the phenomena of nature values in terms of its particular relation to it. Man determines, in other words, whether rain is good, whether the heat of the sun is beneficial or destructive, and whether deserts are wastes or not, etc.

However, one who conceives a personal God, or a divine, universal mind, attributes to these certain human attributes. An intelligent being thinks, a mind perceives and reasons, and if highly developed, as a universal mind would need be, it would have *purpose* as well. It would be intentional. It would have rational motivation. By this kind of reasoning these particular thinkers, using human behavior as an example, would presume that a Supreme mind does not act contrary to its best interests.

Therefore, a God or Divine Mind would not create from its own attributes that which would be adverse to itself. It would always do all things with *goodness* to itself. In other words, to use an expression of Aristotle, it would have as a purposeful ideal the excellence of the function of each thing it created. Man in his analysis of his world and its particulars arrives at the notion of what the excellence and proper functions of things are. These functions, of course, as said, are always judged from the point of view of how they contribute to the human satisfaction and well-being. It seems logical to many persons, through this process of reasoning, that a God or Divine Mind is, therefore, inherently *good*. To create a universe otherwise, working in opposition to its own creator, would seem inconsistent with the intelligence the human associates with such a superior Mind.

Arguing from different points of view, one may say that the initial cause (or at least the underlying motivation) of reality is *not* goodness, and say it just as rightly as to claim that it *is*. It depends upon what the concept of the transcendent power is. Let us use a homely analogy to clarify this. If one looks out at a distant object in a field and thinks that it is a dog, he is justified, then, in asserting that it most certainly has at one time barked or that it will. On the other hand, if the distant object appears to him to be but the stump of a tree, he is

equally right in assuming that it neither did nor could bark.

In this analogy, neither individual can be proven wrong—unless there is someone with a means of determining with greater certainty just what the object in the field actually is. If a third person must resort to the same methods used by the other two in arriving at a conclusion, he is then no more an authority than they are.

We cannot establish beyond the human reason what the nature of a *First Cause* may be like. However, we have inherent within us a very definite connection with this universal *something*, be it called God, Divine Mind, or the Cosmic. We are of its unified, universal nature. We, in various ways, can attest to this psychical nexus. Our explanation, however, our definition of it, is limited to our thought, the ideas into which we can frame these feelings. These thoughts are, in turn, the result of our experiences, our religious training, our social background, and the extent of our ability to resort to abstract notions.

We can simply say that the Cosmic is a matrix of forces and of final and efficient causes; it is something to all persons, but such would not be the same to everyone. Neither will any finite, human mind ever embrace the Cosmic's full infinite nature. It will always be truly inscrutable, except as man may insist that his beliefs about it are right.

It seems to be a glorious tribute to man that he has the rational and moral capacity to conceive of such a value as *good*. Biologically and psychologically it is quite understandable how man arrives at such a notion. The *good* is that which is pleasurable to the human being. This pleasure includes gratification and satisfaction to every phase of the human self: physical, mental, emotional, and psychic. Other living things respond, as well, to those sensations which are gratifying. However, they lack the ability to define them as being "good."

Man has likewise transferred this good to the universal or Cosmic power. As said, he is conscious of an inclination toward righteousness within himself. This righteousness is a desire to conform with those human values which he construes as being good. Consequently, then, that which seems to

move him in a direction which he approves is also thought to have the same value as the end to be attained, namely, to be *good in itself*.

As to whether God is love, or whether there is a Divine Love, the same answer as given above, we believe will apply. Ponderous, impersonal, dehumanized, naturalistic forces cannot love. If one's notion of the transcendent or underlying forces of reality are of that nature, then it would be absurd to think of them as being sentient, as having such a feeling as love. There is a tendency in many persons to differentiate with regard to love, not only as to its object, but as to its basic nature. This is false reasoning. For analogy, musical notes of the lower octaves are very definitely related, in the diatonic scale, to those of the higher octaves—no matter how great the range between may be. Likewise, a Divine love is basically a *desire* just as is the love of food, literature, or of sex.

Love is the desire for that which will bring a particular kind of satisfaction to some attribute of our nature. Spiritual love is the desire for those states of mind—emotions and conditions—which gratify our finer, exalted sentiments of self that originate in the deeper levels of consciousness. This spiritual love is, of course, more extensive than other loves because it is related to the more expansive or integrated whole self as compared to just the physical or intellectual love. Therefore, those who refer to the *Love of God* are thinking of an exalted compassion similar to the so-called spiritual desire or love which man experiences.—X

### Dreams and Symbols

A frater of Australia, addressing our Forum, says: "In sleep we sometimes dream of symbols which have no actual bearing on our dreams. For example, in the dream we may be walking along a road and pass a huge serpent. Are such symbols from primitive memory? Is there not a possibility that symbols could mean that the psychic impressions we receive during sleep from outside sources can clothe themselves in the form of symbols?"

To primitive man the dream state is one of reality. It is as real as the waking state. He explains his dreams on the grounds of duality of self, that there are two of him. One is a spirit, an intangible being, that resides within him. During sleep *this other self* escapes through some orifice in the body and journeys forth to have the experiences of the dream. The primitive mind cannot reconcile a dual state of consciousness. Consequently, to it, where the consciousness is active or has reality, there a self, a being, physical or nonphysical, must exist.

All ideation, all sensation, is the result of stimulation either external or from within us. In our waking state we control our behavior. As much as possible we organize our thoughts in relation to the stimulus that causes them. Dreams, however, have been generally defined as "uncontrolled implicit behavior." Simply, this means actions which are implied, that are not so in fact, and which implicitness is not governed by our will or reason. Another way of stating this definition is *random ideation*, that is, a flow of ideas that are disassociated with the will and which are not voluntarily called forth or controlled.

Objective detachment makes dreams possible. When we are awake, we focus our attention upon objects. We direct our consciousness toward certain impressions coming to us or we coordinate our thoughts in the process of thinking and reasoning. We are, then, in other words, quite attached in objective consciousness to all impressions coming to us. When we sleep, objective *detachment* ensues. Figuratively, we let go of the world. The subconscious takes over. The other levels of consciousness can then dominate the mind.

Normally, when awake, the impressions of the objective mind are more intense and commanding of our attention. In sleep, ideas may flood into consciousness to group themselves in various ways which, in our awakened state, may often appear fantastic and unreal. Sometimes it may seem impossible for us to discern the origin of the elements that compose a dream. Whence did they come, and have they meaning?

Dreams, since remote antiquity, have been interpreted as prophetic. Since most dreams appear irrational, in the light of rational



thought in the waking state, ancient peoples have construed them to be symbolic of events to come. This symbolism of prophecy was usually related to some mythology of the time which seemed to give the dream validity. Another factor in the belief in prophetic dreams was the assumption that they were of divine origin, a kind of revelation in symbolism. Since dreams were commonly assumed to be a supernatural language, their interpretation was left to persons supposedly endowed with the faculty to comprehend them, such as seers, magicians, and priests.

Dreams may be caused by a reaction to a physical stimulus which is not sufficient to waken the sleeper. Sounds, such as wind or whistles, also heavy blankets, light, and temperature changes are environmental factors that can produce dreams related to the sensations they produce. Experimentation has proved, for example, that a sleeper pricked slightly with a needle would dream of being bitten by an animal or stung by an insect. The smell of perfume has caused one to dream of walking in a garden of fragrant flowers.

There is no general uniformity of reaction to all stimuli in dreams. One person may have an entirely different dream or chain of ideas from the same stimulus, with the exception to which we shall later refer.

Though dreams may vary as greatly as do the thoughts of persons, yet there has been compiled a general classification of the kinds of dreams which we have. This classification has been devised by psychologists. In a consideration of it, we will find that our own dreams do fit into one or more of such categories. First, there is that which is known as *review dreams*. In such a dream we seem to be a spectator reviewing actual events and actions in which we have previously participated. We may, therefore, recall vividly an experience of our childhood with little deviation from the actual incidents that occurred. It would appear that in such dreams there has been some association stimulus that has recalled from memory all the ideas of the past experience almost completely.

Another of these categories of dreams is termed *anticipatory*. In such dreams we anticipate, we "prelive," as it is said, some event which we have hoped for or imagined

as a possibility. It may be a journey to a foreign land which we have planned, the gaining of a new position, or freedom from some financial or other burden. The anticipatory dream has a cogency about it. It has a logical continuity, just as we would conceive the event in our awakened reasoning. Anticipatory dreams are those which have been associated with some strong emotional impact during the awakened state. They are rarely engendered by the casual imagining of events of the future.

Dreams of idealism or *compensatory* dreams are another kind frequently experienced. In our daily lives we are conscious of certain restrictions or limitations which may cause us anxiety. We long for freedom from these conditions. Perhaps we conceive, as an ideal, certain circumstances which would constitute complete liberation from our aggravation. In compensatory dreams, we experience events or happenings which alleviate, that is, compensate in some way for the distress of our awakened state. If, for example, our anxiety is financial, we may dream of finding a wallet stuffed with currency of high denomination. If one believes he is not appreciated in his work, then in the compensatory dream he may be given great honors.

Psychologists and psychiatrists refer to this type as "dreams of fulfillment." We have both conscious and unconscious desires. Many of our conscious ones are suppressed only because, in our waking state, for social or other reasons, we cannot express them. There are also desires of which we are not objectively aware. We have subconscious inhibitions against such behavior and, therefore, the desire never reaches our conscious mind; it is *repressed*. Dreams of fulfillment satisfy these suppressed desires and the repressed ones as well. Often, however, we are not aware, in the dream, of the relation of the satisfaction to the repressed subconscious desire.

There are latent fears that assume the character of many strange dreams. The nature of the dream may divulge, in its form, its association with the fear which we harbor but many times it will not. We may awake and wonder what caused us to have such a shock in a dream when a similar experience in the waking state would not have so af-

fects us. This posits the fact that we have subconscious fears, the causes of which we have forgotten.

Still another category of dreams is known as *veridical*, that is, as truthful. These are dreams which are a continuation of daily activities. As an example, one may have been working late, attempting to balance his accounts, a work which was unfinished when he retired. The dream which follows is a continuation of the same activity and is called *veridical* because it is truthful, not fantastic in its implicit behavior. Such dreams usually follow intense concentration upon some particular activity.

All dreams, however, are not so clearly defined and do not fall into the specific categories delineated. Many dreams are a combination of elements related to several of such categories. Just as when, in our waking state, we can freely call from memory quite disassociated events in our lives, so such events or the elements of them may come forth at random and be combined in our dreams.

We have left to the last a consideration of what has been termed *symbolic* dreams. Briefly, a symbol is a design as an image which conveys an idea. The idea may be a complex or a simple one. The symbols may likewise be simple or complex. Our language is symbolic. Words, as these you are now reading, are symbols. In our dreams, the images portrayed may in themselves be quite unlike anything we have empirically experienced. Or, though the symbol-images may be similar to ones we have experienced in our daily lives, they may have no reference to them, but have an entirely unrelated meaning. In other words, the symbol in a dream may be a "kind of intuition in which the symbol assumes the place of an actual object which the individual will not face in a wakened state."

Simply put, in our waking state there may be some circumstances, some reality, to which we are not adjusted. We fear to confront it. The fear is very definitely established in the subconscious, but it assumes a symbolic nature in the dream compelling our attention. We have, then, represented our fear, but the object and its meaning is *transferred* to a symbol. Psychoanalysis endeavors to interpret these symbolic dreams

as to the actual objects that engender them, so that the personality will adjust to reality.

C. G. Jung, the eminent psychiatrist, has expounded that there are symbols that represent the *psychic forces* of the world. He has called these archetypes. In addition to the individual's unconscious, he refers to a *collective unconscious*. In this sense, the collective unconscious is the primordial consciousness of the races of mankind as a whole which is, at its bottom, the same in all men. It is the *psyche*, the soul force of mankind. Humans, in their evolution, in their adjustment between this soul force and their conscious minds, have established certain symbols to represent objects and experiences in their ascent. These psychic symbols, though varied, when experienced by men, have more or less precisely the same meaning.

Jung in his various works explains, for example, that the symbology of the alchemists is mainly the depicting of their esoteric psychic feelings. Jung points out how Dr. Robert Fludd, the eminent physician and Rosicrucian, in his debate with the astronomer Kepler, stated that harmony in astronomy must be expressed by symbols which are the archetype of one's psychic feelings, if such harmony is to be fully appreciated.

Fludd says in part: "But here lies hidden the whole difficulty, because he (Kepler) excogitates the exterior movements of the created thing, whereas I contemplate the internal and essential impulses that issue from nature herself."

Jung states that "the content of a symbol can never be fully expressed rationally." In other words, it implies something inexpressible through language. However, Jung touches upon color symbolism in the psychology of Europeans. "Blue depicts rarefied atmosphere, clear sky, and stands for thinking; yellow, the color of the far-seeing sun, light out of darkness." Also it depicts intuition and illumination. Red alludes to the color of "the pulsing blood and fire, and the surging and tearing emotions." "Green is the color of growing things of the earth, that which is immediately perceptible, and represents the function of sensation."

These symbols of the psyche are further represented in the *snake* according to Jung's theories. The green snake in a dream corre-

sponds to the "earthy nature of drives." The black snake is the symbol of magic healing.

How much of our dreams is derived from the psychic projections, the personality and thoughts of others? Though we cannot be harmed by the thoughts of others, it is possible, though difficult empirically to establish beyond theory, that the thoughts of others, psychically received while we are asleep, may assume symbols within our minds. These symbols are not actual archetypes, images, of the thoughts of others. But the reactions which we have to them, our own thoughts and feelings about them, may have a correspondence to the thoughts of others, which are telepathically, though unconsciously, transmitted to us.—X

### Running Away from Reality

In a pragmatic sense, reality is that which has as much existence and being as we have to ourselves. In this regard, something may have reality to us and yet not be comprehensible. For example, we may experience a phenomenon that we cannot deny but find it to be inexplicable. Abstract thought is distinguished from reality in that it has no concrete archetype, no tangible representation discernible to the senses. Abstract thought can be formulated to our liking. We can *imagine* and *image* circumstances and things which in their entirety, at least, are not reality; they have no existence outside of our minds.

In this regard, of course, we can always be masters of the world of fantasy. We can create mental environments for ourselves that are never hard, painful, frustrating, or obstructive. Unfortunately, we cannot isolate ourselves from reality. It ever presses in upon us. We can only, and then temporarily, escape it *in mind*. Eventually, the forces of reality, the phenomenal world, the world of particulars, of matter, of physical existence, makes itself known to our consciousness.

There is much about our environment, the world at large, our respective countries, communities and everyday associations that we find objectionable, if not offensive. It lies within our power as humans, singly and collectively, to change much of that which we find disagreeable. This change often requires a frontal assault by us upon the un-

desirable conditions. It may mean laboring to bring about a transition in our affairs; it may mean suffering, annoyance, inconvenience, and sacrifice while such is being accomplished. When our homes are soiled for any reason, the condition is not remedied (order and cleanliness again established) by deserting them. A *refusal to recognize* the condition does not correct it.

Recluses, ascetics, renouncers of the world—these would hie themselves away to the hills or forests because they refuse to combat the conditions of the world with which they are not in agreement. They find much in the world that is evil and distracting and which opposes their idealism. It is true that excluded from distraction and the demands of reality, they find more freedom for thought and to excogitate upon the mysteries of life. But what have they actually accomplished by such retreats? Assuming that their self-created isolation from the world has provided them with greater illumination and peace of mind, their retaining such for themselves is antisocial. It breaks down the necessary co-operation by which men have collectively advanced human society, not only materially but morally and spiritually. Such exclusion is actually selfishly living unto oneself alone.

Wisdom is *applied knowledge*. It comes from putting knowledge to the test of the demands of life. No untried knowledge is equal to the wisdom that arises from experience. Consequently, the hermit, the ascetic, and many of those living a religious monastic life are cowards. They find happiness only in the negative sense—by creating an artificial world in which to shield themselves against reality. Living such an existence, out of actual touch with the world of reality, robs the individual of puissance necessary to combat the rigors of existence.

If one wishes to retreat, figuratively to lick his wounds acquired in the battle of life so as to again return to it, to conquer, to achieve, and to create an ideal state in which all men can share alike, such then is commendable. From such sanctuaries have emerged noble thoughts which have given men strength and courage in their struggle with life. But such must be brought to the light, into the open—not sequestered in a cave or monastery.

The necessary realism is to be expressed in other ways, as well. For analogy, when one is ill, nothing is accomplished by failing to investigate the probable cause and taking such practical methods as are necessary to remedy the trouble. Merely to think that God, the Cosmic, or a Divine being will bring about a cure with *no further effort* on the part of the afflicted one, is a false philosophy—or religion. This attitude constitutes a retreat from reality into an abstract and vague world. The phenomena of nature, the curative forces of our own being, are of God no matter how man may interpret God. He may think that all nature is a bi-product of the Cosmic, or he may believe that nature is infused with the divine and synonymous with it. Either conception requires recognition of the potentiality for good that can come from applying these forces and powers to the particular illness.

The science of therapeutics, either drug, drugless, or surgical, is the application of the laws of nature which men have discovered to be effective in healing. These laws when proven are of reality. They are part of the Cosmos. To sit back and *wait* for divine healing without using the facilities that have been Cosmically established and revealed to man, through his studies and inquiries, is, we repeat, a retreat from reality.

Actually, some persons have refused to consult a physician when they were ill because they had not the fortitude to face the reality of their own condition. They were fearful of what the scientific diagnosis might disclose, and neglect often accentuates the situations and endangers lives.

These comments must not be construed as meaning that we cannot help ourselves by the use of Cosmic laws. We *can*. First, the proper psychological attitude is essential in treating any disease in order to supply a necessary psychosomatic relationship. We must believe that there are harmonious, curative powers within our being that can be aroused. Fundamentally, life strives to preserve the living organism if encouraged to do so. A disease, however, may inhibit the normal curative functions; therefore, the patient must be aided. It may be that there are foreign bodies within the organism which need to be removed. In such instances, faith

alone is not sufficient. A negative force must be combatted with a positive one. That requires action on the part of the patient. He must be realistic and turn to sources of efficacy and efficiency to ally them to his cause.

In the Rosicrucian healing methods we find no philosophy of escape from reality. We are given practical ways of stimulating glands, organs, and the nervous systems in order to re-establish *harmonium* in our bodies. As Rosicrucians, we do not just hope for Cosmic help. We resort to Cosmic forces in nature to help us by the use of Rosicrucian techniques. Further, we know that no single system of therapeutics is a panacea for all ills. Consequently, the Rosicrucian is urged to have examinations and diagnoses by the physician of his choice. As Rosicrucians, we are *realistic* enough to recognize that every system of therapeutics has merit and should be used in conjunction with our own techniques.—X

### Donating Our Bodies

A soror now rises to ask a question of our Forum: "Please state the Rosicrucian position with regard to one's donating his eyes, after transition, to an eye bank. I have never seen this subject mentioned in our Rosicrucian publications."

Obviously, there needs to be much care and respect for our bodies during our lifetime if we are to live a normal span and be free from unnecessary pain and suffering. We respect our bodies as a masterful mechanism, an example of a matrix of natural laws. We are reminded of the following reference to the body appearing in that excellent literary gem *Unto Thee I Grant*: "Lowly and ignorant as thou art, O man! humble as thou oughtest to be, O child of the dust! wouldst thou raise thy thoughts to infinite wisdom? wouldst thou see omnipotence displayed before thee? contemplate thine own frame. Fearfully and wonderfully art thou made; praise, therefore, thy Creator with awe and rejoice before Him with reverence."

The importance attached to the body after death is primarily dependent upon one's religious beliefs or personal philosophy. If one, for example, accepts an orthodox Chris-

tian conception that, on the occasion of the Parousia, the second coming of Christ, there is to be a calling forth of the dead and that they will rise from their graves, he then places great value upon the dead body. He considers any dissection or cremation a sacrilege because such would interfere with the miracle of the resurrection.

Such reasoning, of course, is not consistent. The interred body, within a matter of a few decades, has disintegrated, in most instances, to but skeletal remains. If, then, these remains of skeletal structure can rise from the dead intact on the occasion of divine decree, so, too, could a dismembered body, by the same conceived phenomenon, be reassembled as a whole.

Almost every religion looks upon the body as being subordinate to that which infuses it. The dualism of Christianity, for example, confers upon the soul the divine quality. In fact, many Christian sects of the past have actually demeaned the body. The body is then accepted as a lower order of divine manifestation, as a vehicle only for the expression of the soul. Therefore, when it is no longer animated, Cosmic law is best fulfilled when the dust returns to the dust from whence it came. Since the physical organism is composed of a molecular substance, as is inanimate matter, when transition occurs, the sooner the elements are free to assume new and different material form, the better.

There is, of course, a kind of social sentimentality associated with the body. We know it as an instrument of service, one by which both intellectual and moral expression are had. This creates an irrational affection for it. For analogy, each of us has had the experience of disposing of some useful article in our homes or business because it no longer functions. However, there is a kind of loyalty that is projected into that which once brought us pleasure. We know that such is a childish and primitive sentiment; so we smile and eventually dispose of the article. It is, however, the same motivation which makes many persons reluctant to consign their bodies to medical laboratories for dissection or an organ to be preserved for those who may need it.

It certainly is a noble and humanitarian thing for one to bequeath his eyes, for ex-

ample, to an eye bank. In this way, such a person is making possible a continuation of the function of at least a portion of his organism for others in distress. He is doing something which no sum of money could provide unless such organs were available.

Looking at the subject apart from any religious connotation, is there not more repugnance or offence in allowing the body to deteriorate than in bequeathing an organ of it so that others may better enjoy life, after one's transition? Further, let us look at the matter from the point of view of the anthropomorphic conception of God, that is, as a personal divine being. God, presumed to have a compassion exceeding that of man and loving all mortals, would certainly condone the selfless conferring of an organ to relieve the handicap and suffering of a fellow mortal. How could such reasoning be considered wicked or sinful except from the point of view of a mortal dogma solely contrived to substantiate the theory of a particular theology?

A religionist may contend that our bodies are not ours to give. They are divinely bestowed upon us. Is one, by such fallacy of reasoning, not making his deity more selfish than are mortals? Would a divine being prefer an organ, as the eye, to rot away in a grave rather than to have it used by another so that that other might see the majesty of the divine works? Those who would hold to the religionist's view would be doing a great injustice to their God and are guilty of a greater sacrilege than one who proffers his eye to an eye bank.

With the increasing development in medicine and related sciences given acceleration by modern technology, there will also be a greater transplanting of organs from the dead to living bodies. More and more persons can be saved, lives prolonged, freed from misery and incapacity by such methods. There will then be a great humanitarian plea for such deposits as there is now for blood needed for transfusion. A religion which, by its doctrines, opposes such requirements, will stand as bigoted and inhuman, a religion not worthy of what the term signifies.

Rosicrucians advocate cremation for a number of reasons, doctrinal and practical. The *Rosicrucian Manual* defines cremation

thus: "Mystically, this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process were being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practice by the ancient mystics. Cremation is not a modern method and will in time become universal among civilized people."

An organ of the body can be bequeathed in complete consistency with this sensible Rosicrucian doctrine as the remaining portions of the body can then be cremated.—X

### This Issue's Personality

Philosophy and mysticism are not by any means pursuits limited to those who have only classical and speculative interests. Nor does technical training or a proficiency in science necessarily disincite one to deductive reasoning and the cultivation of self—which are the requirements of philosophy and mysticism. There are many Rosicrucians with an excellent understanding of the Order's teachings, and the ability to apply them, who are active in technical and scientific fields of endeavor. One of these is Frater Paul J. Stevenson, Inspector General for AMORC in Arizona.

Frater Stevenson was born in Marion, Indiana, November 27, 1895. His father was a medical physician and his mother had been a teacher. The cultural influence of his home was a factor in the later interests of young Stevenson. The family moved West when Paul was but six years of age. The family migrated farther, finally establishing a home in California where young Stevenson completed his high school education. Subsequently, he attended college and Arizona State University.

At this stage in his life, Frater Stevenson was basically interested in science. In his university studies he majored in physics and electronics. He participated in special laboratory work with the head of the physics department. His creative ability was stimulated, and he built specialized equipment,

becoming proficient in advanced photography.

The economic conditions prevalent during his college years were a burden to Frater Stevenson. He supported himself with various part-time occupations while attending college. Often, his working hours were in conflict with his classes and this required special study for lost time. These obstacles challenged his determination and intensified his will, driving him to achieve what were then his goals.

Later, he was employed in the film exchange of one of the major producers and remained with them until they closed their branches. He then determined to learn all phases of the motion picture industry. He worked as a projectionist in the leading theaters of Arizona. Eventually, he became a specialist in installing the most modern equipment such as the three-dimensional Cinemascope, Stereo Sound, and the new 70 millimeter processes of Technirama and Todd-AO. He was later engaged as a specialist in the sound-recording departments for local film productions by major cinema studios.

Frater Stevenson's grandfather had been a Methodist clergyman. The early orthodox religious training to which he had been exposed (though later did not accept in its entirety) became an incentive to inquiry into the spiritual values of man. These inquiries led him to the threshold of the Rosicrucian Order, AMORC, and he crossed that threshold as an initiate in 1932.

His interest in the Order resulted in Frater Stevenson's attending Rose-Croix University, at Rosicrucian Park, San Jose, in 1938. While there, he met Soror Clarice Lucas, who subsequently became his wife. He later attended other sessions of Rose-Croix University as well as the international Conventions of the Order.

Frater Stevenson aided in the formation of the first Chapter in Phoenix, Arizona, and was the first Master of that Chapter. Later he became Chairman of the Board of Trustees for the new Chapter during the period of November 1952 to March 1956. On April 11, 1958, the Grand Master of AMORC appointed him Inspector General for Phoenix and Tucson, Arizona.

Frater Stevenson's hobbies are motor boating and fishing; but these, he says, are subordinated to his serious interest in all phases of photography, a subject in which he is most proficient. A Rosicrucian is one who seeks to bring about a balance of all of the attributes of man. The diversified interests of Frater Stevenson and the manner in which he has applied them in the vicissitudes of life make him, therefore, an excellent example of the Rosicrucian tenets.—X

### Instructions for Preschool Children

We assume that every Rosicrucian is aware that AMORC sponsors the Child Culture Institute. Dr. H. Spencer Lewis, first Imperator of the second cycle of our Order, was instrumental, with others, in the founding of this Institute. The home study courses are in two divisions: B. The Prenatal course. A. For the young child.

The Prenatal course concerns vital instructions for the prospective mother for the influence of the *unborn child*. The idea of environmental influences and certain mental attitudes of the prospective mother, aiding in forming the personality and emotional state of the child while it is still in the embryonic state, is not a new one. It was first taught by the ancient Greeks. In those times the prospective mother was not permitted to be exposed to any environmental factors that were ugly, frightening, or depressing. She was surrounded by that which appealed to the aesthetic senses—the beautiful, the pleasant, and the inspiring.

The modern methods taught by the Child Culture Institute have, of course, added much to these original ideas, the result of research. Hundreds of mothers who have taken the Courses can testify as to the easy birth and the subsequent beneficial results which the practices had upon the child.

Comparatively modern scientists of a few decades ago scoffed at the concept of prenatal influence. They denounced it as a theory without fact and of superstitious origin. However, more recently, psychologists and experimenters have conceded that the emotional state of the mother and her inter-

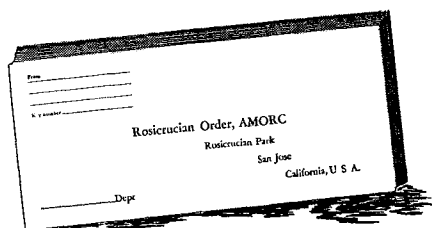
ests may have specific influence upon the personality, temperament, and inclinations of the unborn child. To those hundreds who have subscribed to the Child Culture courses and experienced their benefits, these matters are no longer in the realm of theory and speculation.

A free, explanatory booklet is offered by the Child Culture Institute. An inquirer may merely direct a letter to the Child Culture Institute, Rosicrucian Park, San Jose, California, and request a free copy of the little book, *Child Culture*. It will be sent at once.

At this time we are preparing for a high fidelity (33-1/3 r.p.m.) phonograph recording to be used for children of *preschool* age. This recording will be couched in language suitable to the comprehension of children between the ages of four and six. It is non-sectarian in its content; it creates an interest in a child of that age concerning the mysteries of the heavens, the sun, the moon, and the stars. Also, in a simple and effective way it expounds some mystical principles which will have a lasting and broadening influence on the formative child mind. The recording, free of sectarianism, should create a reverence in the child for the majesty of Nature and the relationship of self to it.

The recording is so arranged that it may be used each night effectively—just prior to the time of the child's going to bed. It is also so arranged that parents may inject certain ideas of their own compatible with the theme of the recording. The length of playing time for this recording is approximately fifteen minutes.

We are ready to proceed with the recording, but first we would like our Forum members who are parents of preschool children to advise us whether they think such a recording would be helpful. If you are in contact with preschool children, your own or others, we should appreciate having your opinion. This, of course, will not obligate you to purchase the recording. Your letters should be addressed to Frater J. Duane Freeman, Rosicrucian Park, San Jose, California.—X



## FROM YOUR HOME TO OURS . .

### No Answer?

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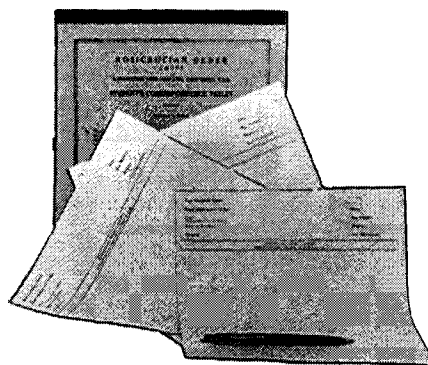
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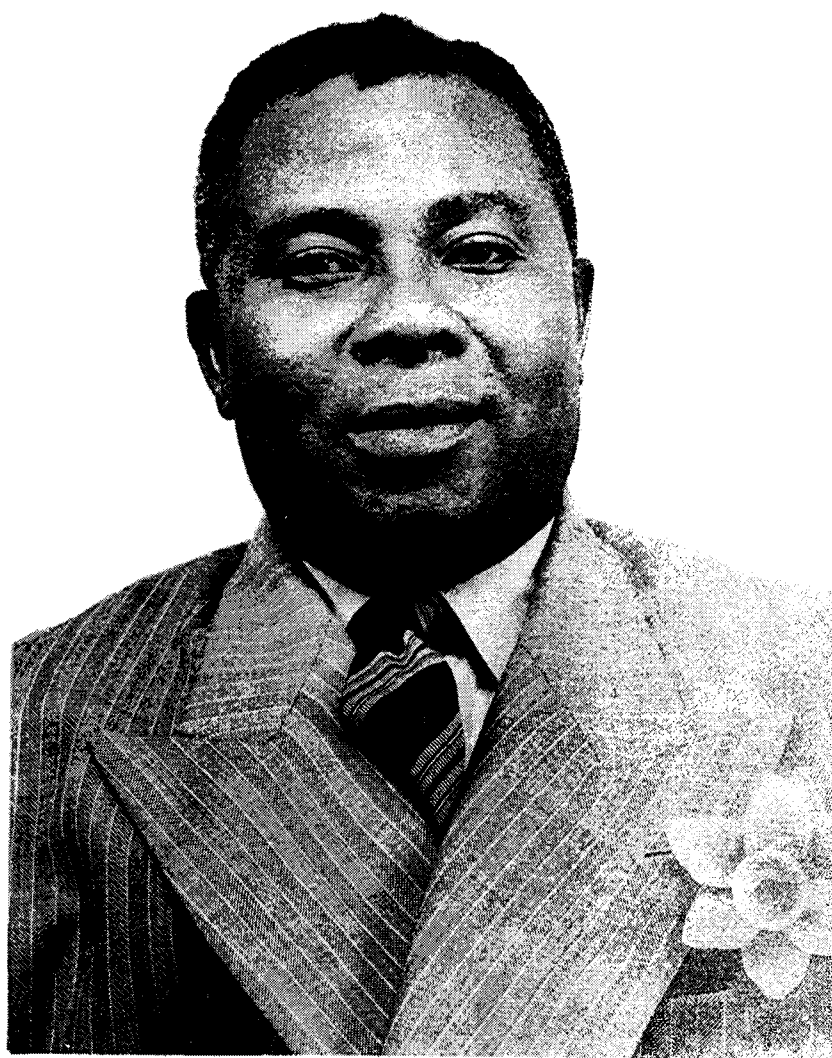
October, 1960

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No. 2

# Rosicrucian Forum

A private publication for members of AMORC



GABRIEL FUMEY, F. R. C.

Grand Councilor of AMORC for the Republic of Togo

# Greetings!



## VALUE OF SKEPTICISM

*Dear Fratres and Sorores:*

"You cannot really know a thing until you experience it" is an old adage. There are flaws in this dictum, however. Much of our present-day knowledge is not the result of direct experience. We are obliged to accept as knowledge a considerable amount that is related to us only on the implied authority of others. Much of this stems from such sources as teachers, clergymen, newspapers, politicians, and personal acquaintances. The acceptance of such communicated ideas is *faith*.

In a complex world, it is not possible for us, by means of our own resources, to discover all that should be known. Nor can we put everything told us to a test as to its validity. Faith, then, becomes a substitute for the intimate knowledge that is learned as a result of our own observation and reasoning. In the course of our daily pursuits, we do acquire personal knowledge to some extent. We cannot fail to observe certain things happening about us as events and occurrences. These are a *perceptual* knowledge. At least they are factual to the extent that we can rely upon what we see and hear.

For most persons today this perceptual knowledge intrudes upon them. It is something forcefully brought to their attention by circumstances. In the course of performing some particular act, a series of unanticipated things, as causes and effects, may occur, which they cannot fail to observe. Such then become an intimate knowledge to them. Actually much of such interpreted knowledge could be proved false, a wrong assumption, if it were assiduously thought about. To use a legal phrase, it could be wholly circumstantial and, therefore, subsequent careful investigation could prove it to be other than what it appeared.

Faith should be indulged in only when the source of information has been generally established as reliable. An example of justi-

fied faith is the advice of a physician. It can be ascertained by the license under which he practices that he has had technical training in some field of therapy. This *implies* that his opinion and conclusions are based upon the knowledge of personal experience. It cannot be expected that everyone can be an authority on the multitude of technical subjects upon which modern life depends. Such faith, then, is a reasonable attitude of mind in these relationships.

Much that is read today in popular journals and even in newspaper accounts is wholly based on opinion. Opinion is a conclusion not necessarily borne out by facts though it may be an honest belief. An opinion may be plausible, it may sound rational and seem logical in its presentation of ideas. But plausibility does not necessarily mean that the contents are true. Ignorance of certain knowledge may make other statements seem convincing.

In the Middle Ages it seemed plausible that, if one journeyed far enough in a single direction, he would eventually reach the limits of the earth. This conclusion was founded upon the prior assumption that the earth is flat. As a further analogy, persons ignorant of the causes of natural celestial phenomena which they perceive, will accept as plausible statements that such phenomena are produced by extraterrestrial beings in space.

Where abstract knowledge is concerned and matters of speculation not involving actual fact, there should be little reliance on faith. No one is a true authority on subjects which are a matter of personal judgment and the consequence of individual interpretation alone. One cannot profess to be an authority on that which he cannot demonstrate and which consists only of a personal conviction. Truth has to have the confirmation of experience. We cannot hold that something is true, if we do not, as well, subject it to the

test of our sense experiences. We may rationalize to a degree that the matter is quite self-evident to us. We may entertain no doubt about it.

However, exposing the concept to an objective analysis may subsequently prove it to be false. Thus we are obliged to accept the majority findings of our sense experiences in contrast to reason alone. If we refuse to accept what the senses convey, the reality of certain conditions may destroy us. We cannot, for analogy, close our eyes and assume that the thoroughfare is clear of all traffic and step out into it without risking calamity.

Therefore, the rational presentation of a concept by another without the substantiation of objective experience is at best a *relative truth*. It is relative to the particular reasoning of the individual expounding it. In matters of abstraction, your personal contemplation and interpretation that have a self-evident conviction to you are equivalent to those of any other individual.

Let us consider the abstract notion of God. This is a concept that is not an objective reality. In other words, there is no material thing which is a counterpart of the idea of God and which has universal acceptance by all men. Consequently, any individual who arrives at a conception of God that is convincing to him, has a relative truth equal to that had by any other person on the same subject matter.

The forfeiting of one's opinion, merely because it is his own, on abstract subjects and conceding to that of another as an authority is an unnecessary sacrifice of one's intellectual freedom. We find this blind faith and trust too commonly displayed today. Because some individual writes or talks in a popular way on a subject that cannot be empirically substantiated, does not warrant implicit faith in the statements made. There is an increasing need for healthy *skepticism*.

A skeptic is *not* one who has a closed mind to the postulations and expositions of others.

To think so is to do the true skeptic an injustice. The real skeptic is one who has arrived at a personal conviction about some subject or issue. To him the matter is of a certain content. He will not be persuaded to supplant his own conception with another unless fact can disprove it, or if it be concerned with an abstract subject, until it has a more logical argument than his own.

The real skeptic is an *intellectual individualist*, a person who thinks for himself. He is not readily influenced by mass opinion, the fact that a number of persons believe thus or that a popular journal has made this or that declaration. To this skeptic truth is reality. It has to be applicable to certain circumstances and have a preponderance of support from experience. If a thing has the elements of truth within itself, then it is worthy of acceptance, whether it has mass support or not.

The skeptic, contrary to popular conception, is not one who is inclined not to believe. He is as ready a seeker of knowledge as is the non-skeptic, the difference being that the skeptic has certain criteria by which what is offered as knowledge is to be evaluated. These criteria are the demanding for reasonable substantiation of all postulations unless such are *prima facie* abstract conclusions. The skeptic says in effect: "I want to believe. I want to know. But I will not accept on faith all that is told me nor will I accept without question an unsupported opinion." It may take the skeptic a little longer to add to his fount of knowledge. However, he is much less likely to be deceived and disillusioned.

How can a man be *free* who does not think for himself? After all, it is only the one who *thinks* who makes a true choice. All others are bound to the influence of suggestion, whether it be subtle or direct.

Fraternally,

RALPH M. LEWIS,  
*Imperator*

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### This Issue's Personality

The brotherhood of man, beneath the surface differences of personality, is particularly manifest in certain common reactions which men have, no matter how far distant they live from one another. Frater Gabriel Fumey, now Grand Councilor of AMORC France for the Republic of Togo on the west coast of Africa, would seem to be geographically distant from most Rosicrucian Lodges and Chapters. But the development of interests which led him into the Rosicrucian Order, AMORC, parallel those of many other thousands of Rosicrucians throughout the world.

Frater Fumey was born in Lomé, Republic of Togo, in 1910. He lost his father when he was only four years old, and was subsequently placed under the guardianship of an uncle and aunt. This shifting about as a young child makes emotional adjustment difficult, and is generally a very trying experience. Later young Gabriel was taken to the neighboring territory of Cotonou (Dahomey). There he continued his elementary education.

Some years later, while still a young lad, Frater Fumey attended a performance of *légerdemain* by a magician. The illusion fascinated him. His interest in the unknown, and the uncertainty of the senses, was aroused, and he placed an order for a book concerning these subjects. When the book arrived, Frater Fumey's aunt and his professor learned of his interest in such matters. Since he was only sixteen years of age, they objected sternly. The book was seized and he received a severe lashing for being interested in the subject.

Three years later, Frater Fumey was admitted to a government school in Lomé. There he finished his secondary education and, subsequently, joined the police force, having successfully passed the examinations. Again, however, his desire for knowledge about the mysteries of life motivated him. This time, however, it was a serious probing into the phenomena of nature. He read whatever related to these matters with an intellectual thirst and an open mind. Though increasing his knowledge of nature and life, he was not as yet personally satisfied. Literature of the Rosicrucian Order, AMORC, eventually came to his attention and, in the

year 1945 he Crossed the Threshold of the Order.

Frater Fumey relates that his first monographs from the Grand Lodge of AMORC France were issued under the direction of the late illustrious Mlle. Jeanne Guesdon for whom he had the greatest admiration. With his studies, he further relates, a great unfoldment began to occur within himself. An inner voice said: "See now the commencement of the way to Illumination." A transition was occurring in the personality of this frater. He experienced a personal peace that was most rewarding and a confidence he had never previously known. He states that he then knew that "the soul also has need of a kind of nourishment which is of spiritual things."

Frater Gabriel Fumey eventually became a high official of the police force of his city and an individual known for his integrity. He was the organizer of the *Francis Bacon Chapter* of AMORC France, in Lomé. On the 30th of November, 1957, Frater Raymond Bernard, then Grand Secretary of the AMORC of France, duly appointed Frater Fumey to the position of Inspector-General. Later he was elevated to Grand Councilor for his country.

Frater Fumey has had to make many personal sacrifices and endure persecution in order to represent what he knows to be noble and right. In doing this, he has displayed the true Rosicrucian spirit of the courage of one's convictions.—X

### Levels of Thought

A frater now rises to address our Forum: "Does one reach a point on the path that seems to be the end? Does one, in other words, reach a point where the mind can absorb no more of a subject?"

There are what we may term *levels of interest* and *levels of thought*. An individual's interest in a subject may be profound or it may be superficial. The individual, when first attracted to a particular subject, study, or inquiry, may not be aware of the extent of his interest. He displays at first a sincere curiosity about it. He desires to acquire particular knowledge of the subject. His intentions are honest and frank. After perhaps weeks, months, or a few years, suddenly there is no longer an appeal in the

subject of his pursuit. The interest wanes; the curiosity is stimulated by something else. Such a person has then reached the limit of his interest. He has satiated his curiosity. There is little that can be done to revive such a waning curiosity.

Let us look at our own lives from the time of our youth. Around us we have mementoes, reminders of past, *dead* interests. They tell a story of something that once engrossed our attention and fascinated us. We can recall how enthusiastically and with what great sincerity we embraced the interest originally. Now, as we look at those reminders of yesterday, our feelings are passive. We receive no stimulus from them. We could not be aroused to renew them, even if we had the ways and means to do so.

There are other persons who display at first no greater enthusiasm for a pursuit than other interested individuals, but they *persist* in it. In fact, as time progresses, we find such persons actually intensifying their interest. They resort to various measures to gain further knowledge and mastery of the subject. The interest so expands that it touches nearly every phase of their lives. Only some extreme circumstance could cause such individuals to forgo their interest. Even then, they would strive at every opportunity to revive it.

The question would be, What causes one of two persons, who at first exhibit like interests, to lose his interest? One person's interests were related to the basis of his personality, though perhaps he was not aware of this at first. He may have had latent talents which were awakened in pursuing what was a matter of curiosity at first. As a consequence, he found the work or study more facile and it gave him a greater satisfaction as he progressed with it. This is an example of a *deeper level of interest*. The interest was a thread tied fast to innate inclinations and congenital ability.

As an analogy, one may have had the curiosity, the result of modern publicity, to inquire into the subject of the structure of matter. As he inquired, he found that the necessary mathematics was not difficult for him, but rather an intellectual stimulus. He found, too, that the intricacies of nuclear physics were not dry and wearying for him, but challenging and a mental adventure. However, another person also acquiring

curiosity, but as a result of reading superficial popular articles on the subject, soon loses interest as the subject becomes more technical. There would not be those elements in his nature, aroused by the inquiry, to mitigate the labor of more profound study. The mind would thus seek to escape to something that would be more mentally gratifying.

Levels of *thought* have to do with native intelligence, the intellectual capacity of the individual. Many persons can converse upon the perimeter of a subject and appear quite intelligent. They usually expound that which has been carefully thought out by another individual and expressed in a relatively simple way. So long as the subject keeps to this more or less superficial level, the individual carries along with it. When, however, the individual is required to resort to abstraction, to enter into analysis and more personal profound reasoning, he then finds it very difficult. He may be unable to comprehend what is required of him. To use a common cliché, he finds himself in water too deep for him and, figuratively, he backs out.

Dr. H. Spencer Lewis has said in substance that no man can rise above the level of his own consciousness. Unfortunately, most persons do not even penetrate to that level of consciousness of which they are capable. Most of us could be far more profound in our thinking than we actually are. Each of us is capable of thoughts that are far more worthy of us than what we ordinarily expound. Most of us are indolent. We are of such a habit pattern that pure thought—sitting down and actually thinking a thing out—has become irksome and tiresome for us. The average person can stand sustained physical exercise for a much longer period than he can stand cogitation.

Just as muscles become flabby from disuse, so does the ability to sustain reasoning deteriorate. Sustained thinking, concentration on an idea, reasoning it through, requires the lash of will. The mind wants, at least at first, to escape, to deviate from being harnessed. Our conscious thinking is mostly perceptual, the identifying of sensations and the simple association of ideas coming without much effort. However, almost all study requires concentration and sustained reasoning. (Continued Overleaf)

The average adult long out of school is also long out of the habit of real study. He thinks that he thinks. He reads his newspaper, gets formulated opinion, on the radio or over television, which requires him to do nothing more than make a reaction choice. In other words, this is like choosing between red and green, or hard and soft. There is little or no personal analysis involved in the choice. Then when he decides to study he finds that his level of thought is fairly close to the surface, and consists of casual thinking only. If he has sufficient intelligence and a deep enough level of *interest*, he can penetrate to more profound thought. He will then find that the intimate freshness of original ideas brings a lasting satisfaction unlike that which anything else can provide.

The consistent and relentless pursuit of an idea or activity of any kind can result in "becoming stale," that is, losing one's proficiency. Simply, the mind has been overstimulated with one line of thought and ennui enters in. Writers, composers, creative-minded individuals, concentrating on a single limited subject for a long period of time, are likely to experience this temporary intellectual or creative blackout. A brief concentration on an activity in a divergent field, something quite different, rests the mind; the work can then be engaged in with renewed inspiration and enthusiasm.

A study such as the Rosicrucian teachings rarely causes this mental staleness because the teachings are so diversified in subject matter. However, persons do arrive at different levels of interest in the Rosicrucian studies. The sheer curiosity seeker, who is interested in AMORC merely because to him it is new or different, has a superficial and surface level of interest. His curiosity may wane to the point of absolute disinterest in a matter of a few weeks. Those whose personalities, by the evolvement of self, are mystically and philosophically inclined, find deeper levels of interest opening up before them as a result of their Rosicrucian studies.—X

### Morality and Immortality

As I prepare these comments, I am impressed by an event which recently took place in the state of California and has attracted world-wide attention. This event was

the execution of a condemned criminal whose case has reached the attention of individuals in all parts of the world who have access to newspapers and current events.

It is not my purpose to discuss again the subject of capital punishment, which was discussed in a recent Rosicrucian publication. Each individual still has the right to decide his position on this subject. The question that occurs to me is concerning the underlying attitude or premise in man's making certain laws of retribution and the arguments that may be presented in their support or in their condemnation.

As far back as we know anything of the history of man, we have known that man has been a persecutor of men. Furthermore, we know that most men, those who felt that they were working for the best interests of themselves and of the race, have tried to institute procedures and processes which will maintain society for the best interest of all concerned. This process has resulted in the establishment of laws and the methods by which those laws are enforced and maintained.

We cannot trace how long ago it was, but it is recorded in ancient history that the taking of life was conceived to be the supreme form of punishment. In fact, this word *supreme* has been associated with the taking of life. For example, the terms *supreme sacrifice* and *supreme penalty* are frequently used. Both of these phrases are used as examples of the attitude with which many individuals associate the taking of life or the sacrificing of life for any purpose. In other words, the principle of capital punishment is based upon the premise that life is the supreme value of all values, and that if I am deprived of life, or if any individual is deprived of life through the decision of another individual or individuals, then the individual so deprived has received the most severe form of punishment possible.

In my personal estimation, this premise is based upon false reasoning from the beginning to the end. There is no basis to believe, first of all, that life in this sense is the supreme value or the most important possession of each of us. True, we value life because we value the experience of being. We value the continuity of being and of consciousness, but I believe that all intelligent human beings will concede that there are forms of

punishment far worse than being deprived of life. There are occasions when it would be logical to decide that being forced to live would be a more severe punishment than to die.

Life is a gift, however. It is a manifestation of a force which transcends all mechanical laws, as far as we know. Life is a process of evolvment, and it is our obligation as living beings to try to fulfill the place or position where we are in the total scheme of existence in order that we may evolve. This principle is based upon a fundamental premise that the human being possesses values other than in the realm of physical objects, and what he can gain in the realm of spirituality, of knowledge, and experience can in some way relate him to the source of life from which he sprang.

Most human beings hope to be immortal. Their realization of immortality is that life as we find it expressed in the physical body is one segment of the totality of all being, and in a sense, a period of training or preparation for what may be an existence that has more possibilities, more potentialities, and even more purpose than that which we can conceive today.

Upon the basis of this premise, the individual strives to preserve his life, because in losing it he cuts off, as it were, certain potentialities for evolvment. In accordance with the basic Rosicrucian philosophy, we believe that we must all go through a certain period of evolvment which we can accelerate or retard by our behavior, insofar as our relationship toward the higher values of the universe is concerned. Therefore, life is not man's to give or to take. Life is a gift which we use, just as we use any physical object as long as it lasts. There are some physical objects that deteriorate with use and eventually have to be abandoned, but we do not attempt to hasten that deterioration if we find there is value in their use.

The same is true with life. We do not attempt to hasten the deterioration of life or to cut short its existence if we have reasonable knowledge of how to maintain its existence because we feel, or should feel, at least, that every minute of life gives us the potential opportunity to gain something in this long, evolutionary process of which living is a part. In other words, fundamentally, living prepares us for more living, and to cut

short any phase of that living will at least prolong our degree of preparation for a better and more complete life, whatever and wherever that may be.

The principle of man's taking another man's life in retribution is based upon the moral concept that has been outlined in many moral codes. Probably the best known of these codes is that found in Mosaic law, which is expressed as an "eye for an eye and a tooth for a tooth." This concept of giving back what we have received is of course in contrast to the higher ideals as expressed by the Golden Rule, for example, and by many great teachers of religion and philosophy who have lived at various times in various places.

The basis upon which capital punishment or the taking of life as retribution receives confirmation or support then is on the basis of *morality*. There is a belief that man's morals, that is, the code by which he lives, shall be a governing factor for his existence now and in the future. The close relationship that exists between certain religious principles and moral action confirms this fact.

At the turn of the century there was an age known as the *Victorian*, in which religion and morals in the Western world were almost inseparable. Almost all behavior of mankind was attached to a system of moral practice which was maintained or at least received its sustenance from religious pressure. I can remember as a boy that it was considered anti-religious to smoke a cigarette, to drink any kind of alcoholic beverage, or to work on Sunday. These three examples were considered, to use an extreme form of terminology, a religious crime, and I was taught so that I honestly believed that if I would ever smoke a cigarette, take a drink of alcoholic beverage, or perform an unnecessary labor on Sunday, that I would be doomed to eternal punishment.

The moral concepts of the time had so much influence upon the lives of those associated with the religious support for those morals that individuals lived under a certain degree of fear, and probably there are similar practices today, although they may be different. My experience was probably what the experience of many other people has been. My first cigarette did not apparently have the terrific ramifications that I had been

taught it would have. In other words, I learned that God did not strike me dead if I smoked a cigarette, drank some alcohol, or wrote an article on Sunday.

This realization that there was a missing link or gap between the moral code and the actual nature of God made me and has probably made many persons realize that morals, like many other man-made practices, are not divinely ordained. A classic example is told in story form by W. Somerset Maugham, in which he sketches the life of two individuals who hold themselves above submitting to any temptation that would be in violation of the moral code of the society in which they lived. The story reaches its conclusion after the death of these two individuals when they are judged by the heavenly hosts and find to their surprise that there is no record in heaven of the sacrifices they made rather than to yield to temptation. In other words, they learn that the moral behavior of man is not necessarily the concern of a deity.

And so to return to the subject of capital punishment, it is my belief that many individuals who have at various times in history upheld the principle of capital punishment have been trying to set themselves up as deities, as little gods, who relate moral practice and moral codes to the future life of man or the state of immortality. The individual who believes and upholds capital punishment is trying to say to himself that he is God, that He condemns to damnation a man who commits a moral transgression.

In other words, the individual who subscribes to a certain moral code believes that the individual who breaks that code will after death be assigned to a state of eternal punishment in the flames of hell, as has been taught at some times. The basic belief in taking a man's life who has transgressed or sinned against the moral code is that since he is doomed to eternal punishment for violating the moral code, then man can step in and hasten the beginning of that punishment. In other words, the murderer, by committing a moral wrong, is, under this concept, going to go to hell, and nothing can stop him. Man, who upholds this belief, says that he will hasten the beginning of the punishment. The murderer is going to hell anyway and should begin his punishment now, so by a process of law he will be deprived of his life

so that his sentence in hell can begin immediately.

This, in my estimation, is a most unfortunate point of view. As I have already implied, we have no reason and no basis upon which to prove that moral violation will have anything to do with God's eventual judgment of us if the time and place come when we stand before that judgment. Furthermore, even if man is destined to receive punishment in the afterlife for committing a crime, it will make no difference whether his life is taken now, a year from now, or a hundred years from now.

We, as we are so frequently reminded in our philosophy as Rosicrucians, live by the law of Karma. We formulate our future to a degree based upon our behavior. While man must make laws and set up moral codes for the welfare of the human race and to keep those who would not but otherwise take advantage of their fellow human beings, we do not have the right to judge what the ultimate conformance or lack of conformance to those codes will be.

But we should have the intelligence to realize that any law or code which man makes must be greatly inferior to the law or code established by a divine intelligence, and if man has a duty to his fellow man, it should be an attempt to live as best he can with existing conditions. When individuals transgress our codes and laws, our attitude toward them should not be one of retribution, but rather of restriction—not necessarily for punishment of them, but for the protection of ourselves and others. We should assume our responsibility toward rehabilitation of the criminal.

There has been much talk by many people today about the rehabilitation of criminals and the treatment of those who have been offenders of either the moral code or established law, but in actual practice, we have done very little to rehabilitate the criminal.

Regardless of what the crime may have been, one man has been placed in restricted confinement for a period of more than ten years. During that time little has been done to rehabilitate him. I do not know whether rehabilitation was even possible or not, but a trial condemned him to death in accordance with the laws of the state in which he committed the crime. (Continued Overleaf)



I am not excusing him. He knew the crime called for that penalty when he committed it, but if we are obligated to uphold the laws of a country and the moral code of society, we should also be obligated to try to direct those who violate or transgress these codes or laws. I am not satisfied that taking life will either help the individual who has made the error or other individuals who may be tempted to commit other errors. Therefore, it would be well for our fundamental premises and philosophies to be re-examined. Our realization that morality is man-made and immortality God-made might help us to formulate a different philosophy in the dealing with those whose actions are not consistent with the regulations and principles which contribute to the well-being of society.—A

### Life Created by Science?

"Texas Scientists have received electrical signals for up to two weeks from brain tissue kept alive in glass tubes, it was recently reported.

"This achievement is believed to be the first case of brain signals being received from tissue maintained in a completely artificial medium . . ."—News Item.

In response to the above news article, our Forum has been asked, "Does a situation of this kind, where the brain is kept alive in a laboratory environment, nevertheless, indicate the presence of Soul?"

We might consider several factors in answer to a question of this kind.

First, it is not stated what kind of brain tissue is involved—whether this is tissue from a human being, or one of the lower orders of animal life. However, on recollection of our monographs, we are told that Soul and Vital Life Force exists in all animate life; hence, the question of human or other animal brain is not truly an important factor to the question.

Secondly, and this could be quite important, is an entire brain being used, or merely small bits of brain tissue? This is a major consideration, since it could be argued that Soul might have more chance of being present in the entire organ than in mere sections or segments of it. Of course, in medical practice parts of organs can be removed surgically and Soul continues to be present in those

parts remaining within the patient. Naturally, those parts remain connected in the natural way to their parent body, and those which are removed are "dead"—that is, Soul and V.L.F. desert them.

There are, very likely, other points which might come under this same heading of important but secondary factors; however, these are the ones which come most readily to mind. They are considered to be secondary because they can easily be argued at length from both the pro and con side of the ledger, so to speak.

But underlying all of these points is one final consideration which is the ultimate question in this case and the factor upon which our final answer is based.

Does self-consciousness exist in the brain tissue "kept alive" in this laboratory environment? Or is this tissue merely alive only in the most highly technical sense? If Soul, V.L.F., and therefore complete animate life as nature gives it is present, then self-consciousness also must be present.

In this experiment, conducted in the medical branch of the University of Texas in Galveston, the brain tissue was "kept alive" through the discovery of exactly the right combination of ingredients to correspond to natural tissue fluid. It shows an advance for medical science which indicates great possibilities for future research and application.

However, to come to a final answer to our question regarding the presence of Soul, we can see that not self-consciousness, but mere physical (or in this case, electrical) activity was recorded, and we must conclude that Soul, hence complete, natural life, was not present.—W

### AMORC Membership and Military Service

A question which is often asked of our Forum, particularly in this age of compulsory Military service, the cold war, and the struggle for world peace, can be stated, "How can one reconcile membership in the Rosicrucian Order with military service? Will the necessity of active duty in the service jeopardize our standing in the Order, which can be called a pacifistic society?"

To answer this query, we must point out that there is a great difference between loving

peace and working for its preservation, and absolute pacifism. In the past, the Rosicrucian Order has been definitely outspoken, perhaps even militant, in its work to maintain those principles upon which the fate of mankind must depend.

No one in his right mind desires another World War. The responsible persons on either side of the current line-up for world domination realize that such a war would destroy our life as we know it. Unfortunately, however, great distrust exists on both sides, and recent unfortunate episodes have not served to alleviate any of that distrust. At the same time, agitation and thoughtless activity in certain smaller countries in the world produce continual hotbeds which could break into a full-fledged conflagration momentarily if they are not controlled.

It is a sad but true fact that occasionally the only way to quell these "brush-fires," as they are termed, is through armed intervention, as in the recent use of U. N. troops to restore order in the Congo. Because of this, as well as the growing realization that at least one of the Eastern satellite countries is rapidly catching up to her Soviet leader in productive output and greatly outstrips her in aggressive tendency, there is a continual danger that such intervention will be the unwitting trigger for a World War.

The Order, through the activities of many of its members is an active instrument for World Peace. Many of our members are in prominent capacities in various local and national governments, as well as active in science and education. However, the world situation presently dictates the necessity of forces or bodies which will deter or inhibit the desires of potential peace-breakers to start the chain of disaster which would come with war, while the mediators have an opportunity to settle the world's differences over the conference table.

These deterrent forces are found in the form of the Armed Services—Army, Navy, Air Force, etc. We feel that it is necessary for our members to serve both willingly and enthusiastically when required to enter the service. Many Rosicrucians in fact seek careers in the military, both in enlisted and commissioned grades. This is necessary, for it helps to bring an attitude of cooperation for preservation of world peace to the military, rather than a completely militaristic

"let's get them before they get us," type of feeling.

At the same time the AMORC teachings benefit the member in the service, his participation in the military will bring new and valuable lessons to him as a person and as a Rosicrucian. With the proper attitude, military service can bring great advantage to a person when he actively works toward this end, and doesn't just "serve his time."

Perhaps the feeling expressed here with regard to reconciling Rosicrucian ideals with military service may be expressed in the words of Theodore Roosevelt, and his policy that we should "walk softly, but carry a big stick," meaning in this sense, that we should allow our relationships with others to be tempered and guided by the Rosicrucian principles of love, friendship, and brotherhood, but we should also realize that there will be times when our dealings with some of these others may take a turn which will preclude our full application of these ideals. In this eventuality we must have the ability to use stronger, more forceful means when they are necessary or inevitable.—W

### Religious Hypocrisy

The formality of religion, its theology or the mechanism by which it expounds or propagates its teachings, ought to be imbued with the same principles as its doctrines. Would it not seem rather inconsistent to proffer the thirsty clear mountain spring water in a cup that was unclean? There are, however, religions which, through the media they control, as newspapers, magazines, radio stations, and sovereign states, defile the very precepts which their existence implies.

A religion is a system by which man is to be brought into communion with his divine creator. It is likewise a system which exhorts man to live a life of godliness and moral rectitude, founded principally upon what are said to be divine revelations.

These precepts are related to that idealism which has always been considered a transcendent way of life. They are such virtues as justice, tolerance, compassion, mercy, love of mankind, and self-discipline. These ideals, these foundations of the religious teaching, are expounded as standing in contradistinction to all the primitive and bestial motivations of mankind. (Continued Overleaf)

In practice, however, through the agencies it influences, the Roman Catholic hierarchy functions contrary to many of its preachments. Through these media, it exhibits intolerance, persecutes, resorts to confiscation, arrest, boycott, seizure, ridicule, and mendacious statements published and broadcast. It displays, therefore, religious cant in diverse ways, all quite contrary to its extolled policies and doctrines.

Roman Catholic periodicals and newspapers—published perhaps by lay organizations having the blessing of the church—attack mystical, philosophical, and metaphysical organizations as well as other religious sects whose precepts are not in agreement with their own. It implies that they are false in their origin, pagan in their teachings, mercenary or wholly commercial in their operation. Figures and facts are distorted to represent them to readers in a false, if not pernicious, light. The articles display no tolerance, no attitude of truthfulness, but only a ruthless intent to extirpate by any means that which is conceived as competitive.

In nations where the *state* and *church* are one, which means the government is a puppet front for the church hierarchy, the most vicious tyranny functions against all liberal thought. The Roman Church prates about democracy in those nations where as yet it has not supplanted a free government and considers itself, for the moment at least, a minority power. When it ascends to full power, there is no further pretense of democracy.

There is not a week that goes by that we are not recipients of Roman Catholic newspapers, articles, brochures, booklets, reports or broadcasts by bishops, priests or Catholic laymen, inveighing against all philosophical and morally enlightening organizations which do not have the church's sanction. In Spain and its colonies, no advertisements or literature by any movement not approved by the church-state can be issued even though such may be of high moral standard and non-political. If any literature dares voice any opinion on religious matters or those of moral philosophy not in accord with the Roman Church doctrines, it is banned.

Moreover, those who are so bold as to be members of the Rosicrucian Order, the Masonic Order, the Theosophical Society or like movements are harrassed by boycott in

their business, work, or home life. The individual's books and literature—as in the Dark Ages—are seized by the police. The members themselves are arrested.

A letter recently received from a Rosicrucian member typifies this persecution in the name of religion and under the auspices of a Roman Catholic government. The letter is from the Island of Fernando Po (Spanish Guinea):

"Respected Sir:

It is a pity to inform you that I am compelled by the government here not to continue as a student-member of AMORC. I, therefore, advise you not to send to me any more the copies of monographs, *Digest* and *Forum* till further notice.

I have to state further that all the monographs (from the mandamuses to the last monograph of this degree), copies of *Digest*, *Forum* and personal letters, are seized and all now with the police.

Faternally,

P.S. About ten of the fraters here are arrested by the police and the number of arrests may increase. I am included in the number of arrests."

In the free world we are constantly confronted with the lamentations of the Roman prelacy with respect to the *persecution* which the church is said to endure behind the Iron Curtain. It concomitantly professes in the same epistles of lamentation to "pray for the day of religious tolerance." But, in the light of the practices cited, by which it is unmoved and which it encourages, one asks, "A day of religious tolerance for whom?" Is it to be a tolerance that will permit only the hierarchy more freedom in its own kind of oppression?

Millions of persons who are non-Catholic in the still remaining free world, free from political and Roman Catholic domination, are not aware of these despicable activities. The "free press" publishes little or nothing of the incidents for fear of economic reprisal. A man in business, selling a commodity or service in a country of one of the democracies and which is non-competitive with the precepts and objectives of the Roman Church, is quite unaware of these maneuvers. He thinks any protest about them is bigotry.

(Continued Overleaf)

In fact, the Roman Church uses as a public sedation the cry of *bigotry* when a voice of protest is raised. However, let him who thinks these matters are exaggerated or fantastic stories of religious bigots enter into a fraternal relationship or become a member of any society or organization whose teachings, writings, or activities are disapproved by the Roman Church or which the church may feel to be competitive. He will then soon *personally experience* the sinister force rising to act against him. He will then know it to be a reality and not a figment of imagination of a bigot's mind.

Let it be known that free minds, free conscience, are not alone today confronted by the menace of a malevolent political ideology. Tyranny can also garb itself in the robes of sanctity and throttle freedom equally efficiently. World domination can be achieved under various banners. Whatever its symbol, such domination is equally obnoxious to free minds and free men.—X

### The Screen of Consciousness

A frater, addressing our Forum, says: "The subconscious mind is a great reservoir of knowledge and wisdom. We use whatever level of consciousness of this mind that we can reach as a screen upon which we visualize events, persons, and the like. Can we not use it, as well, to tap the great pool of the subconscious mind? I have experienced this screen of the mind as a sort of 'black' area, dark but yet not static. Rather, it is filled with ever-changing points of light. Should we not explore the possibility of converting the energy of this screen of mind into psychic guidance and illumination?"

There are various subjects embraced in the frater's comments and questions. We shall, therefore, answer them in categorical order. First, the subconscious mind as a reservoir of knowledge and wisdom is principally a figure of speech. By this we mean that the subconscious does not contain the elements of such academic subjects, for example, as mathematics, astronomy, physics, and philosophy. The so-called wisdom of the subconscious or the *Cosmic mind* within us is not to be construed as a great depository of points of knowledge, as particulars having a qualitative or quantitative nature. The Cosmic mind is not an encyclopedia, infinite in a variety of finite things. Particular

things are of the world, not of the Cosmic. The Cosmic is a potential, a moving cause, not a collection of limited entities or things.

Secondly, the wisdom of the Cosmic alludes to the judgment exercised through our subconscious in organizing our thoughts into new arrangements constituting new ideas for us. It inspires our creative ability and stimulates our imagination or mental vision. The substance of the Cosmic impulse that activates our subconscious mind draws to itself ideas taken from our objective experiences. In other words, the Cosmic impulse is clothed in the terms of our language and thought, though of a new and stimulating nature. Obviously, what comes from the Cosmic must be framed in our ideation or it would have no meaning for us.

We may use a simple analogy to clarify this point. The machine, known as a *teletype*, writes like a typewriter, using the formal letters of the alphabet. It is an apparatus commonly used in newspaper offices. News reports are transmitted to the teletype over long distances by telegraph, cable, or radio. What comes over the wire or through space as points of knowledge are but electrical impulses of varying periodicity, that is, as a series of electrical dots and dashes. These impulses in themselves are meaningless. But at the teletype the letters of the alphabet, on respective typewriter keys, are tuned to the electrical impulses received. A certain impulse, for example, will excite the letter, "a," another, "b," and so forth. The impulses cause the teletype then to spell out an intelligent communication in words and terms that are understandable.

When we *visualize*, we try to dismiss all images, all impressions, from our minds except the idea or ideas upon which we wish to focus our attention. In successful visualization, this screen of consciousness may become relatively blank at first. It will be free, in other words, from all impressions except what one may form upon it. As we say in our monographs, to visualize for the purpose of psychically transmitting an idea, we view the screen of consciousness in the manner that an artist views a blank canvas, forming upon it element after element, bit after bit, until the desired mental picture is complete and then we release it.

In visualization the reverse process of the previous teletype analogy is used. We press

the actual keys, having the letters of the alphabet, so as to convert them into electrical impulses to race along the wire where they will activate typewriter keys elsewhere to reassemble the original communication. In visualization, our mental images, composed of objective terms and sentient qualities, represent the typewriter keys. They release, through the subconscious, the energy which then reaches the designated mind or minds to form thoughts in terms of that person's language and understanding.

The subconscious mind and its *screen* of consciousness is, as the frater has said, far from being static. It is very much alive and continually excited, that is, active with Cosmic impressions. These impressions, however, are not all on one level of consciousness, just as the keys of a typewriter are not all on one row. Consequently, at various levels of consciousness one receives different Cosmic impressions, some being far more profound and extensive than others. Nevertheless, all such impressions at each level must always be translated into ideas which are comprehensible to us. This translation, when we are properly attuned, is *involuntary*. On the screen of consciousness the idea is automatically formed, just as the teletype translates the electrical impulses into the letters of the alphabet without any other direction or assistance.

When we close our eyes and let ourselves remain passive, we may at first "see," that is, be conscious of little flashes of color seemingly before our closed eyes. These are *not* necessarily of psychic origin at all and the member must realize it, if he is not to deceive himself. When we have been very active or tense and then attempt to immediately relax and close our eyes, there are nerve energy discharges in the eye which affect the rods and cones of the eye so as to produce visual sensations. It is the equivalent of pressing the eyeballs with the tips of the fingers and also causing flashes of light and colors to appear. Such is solely physiological and *not* psychic.

There is also what is known as *visual purple*. This is a chemical compound related to vitamin A around the ends of the rods of the retina. In the dark with the eyes closed, as we all know from experience, this field of purple is quite pronounced. In the presence of light, it decomposes. It is theo-

rized that this "visual purple acts as a sensitizer for the rods of the retina." After a large accumulation of visual purple, the sensitivity of the rods is said to be ten thousand times that of the cones of the retina in daylight. Therefore, again we must not confuse such a physical function as visual purple with any psychic phenomenon.—X

### What's in A Name?

For many years I have had an interest in biology, particularly in the relationship between living things and the environment in which they live. As a hobby, I have particularly been interested in that part of the animal kingdom represented by birds. As a result of this interest, which is known among various people, I have occasionally had people come to me with a description of a bird which they have seen and wanting to know what the particular bird is, that is, what it is called. Sometimes the descriptions do not fit any living species of birds, to the best of my knowledge, and other times it is comparatively easy to give the accepted name to the bird described.

It has always interested me to see how pleased the average person who asks such a question is upon having a name given to the bird concerning which he has made inquiry. It would seem that to many individuals the giving of a name seems to be a form of approval upon the existence of the living thing which they had discussed or in which they had been interested. This idea that a name has something to do with finality is a rather odd concept when we analyze it.

Actually, there is no relationship whatsoever between any living thing and the name bestowed upon it. Individuals, as well as groups, are given names. We as species of the human race have a name of that species, which includes all creatures of similar design. That is, the human race is a species of the animal kingdom, but as individual members of this particular species, we also are given names, whether they be Tom, Bill, or Mary or any other name that may be applied to us as a sort of label which makes it possible for us to preserve our individual identity.

That you or I would be anything different if our names had been selected differently is certainly open to debate. Whether or not the

actual name affects us, it is quite probable that the attaching of a name is purely a decision at a man-made level. It has nothing to do whatsoever with our inner self, with our character, nor does it have any substantial influence insofar as our behavior and relationship to environment is concerned. In other words, if I were called by any other name, my life would have probably been just the same. The attaching of a name is more or less an accident—an accident by design, we may admit, but nevertheless whether the name affixed to any individual is what it is or could have been different would not make a great deal of difference to us if we had developed the habit of responding since infancy to the name given.

Nevertheless, we associate importance with names and titles. We give such emphasis of importance to them that it is frequently forgotten or possibly not known in the first place that names are not something that are born with us or with any living thing. The individual who wants to know the identity of an animal, an insect, or a bird is asking for a name—the name that man has given to that object. In the naming of species of living things, somewhat more systematic procedure is used than in giving personal names to human beings.

The name in accordance with the nomenclature of biology shows the relationship, insofar as it is known by the modern biologist, with other living things. In other words, living things are divided into orders, families, genera, and species. The complete name of a living thing shows its relationship to this system insofar as we are able to know that relationship, but in spite of the systematic arrangement of names in the plant and animal world, these names still have no definite relationship to the object itself.

We can illustrate this fact by using as an example a common animal, such as a dog, and realizing that the dog has many names, in fact, as many names as the dog is known by groups of individuals who speak different languages. Therefore, the dog continues to exist as a species of animal regardless of the sound made by the human voice in the pronunciation of a name that has been selected for the word *dog*.

It is believed that there was a time among ancient peoples, particularly before man had any substantial degree of education, where

there was a superstitious belief that the pronunciation of a name could produce either good or bad effects upon the individual bearing that name. For that reason, it is claimed among certain tribes, the names were kept secret because it was feared that one might be harmed by one's enemy if that enemy learned the name and pronounced it under certain circumstances.

We see evidences of this in some of our religious heritage. Among the Hebrews it was believed that there should be no name for God, because God should be nameless and beyond the concept of a name or title. In this theory, there is a certain degree of truth. There was a certain realization that the power of a Supreme Being could not be encompassed in any name; neither could the concept of a deity be limited to a name. Therefore, it was among these people the general idea that there should be no name that should be confined to such a power.

Today we have progressed beyond the concept of such primitive thinking, but nevertheless we have not completely disassociated ourselves from the importance of name and title. There are many people who will go to great extremes in order to gain a title which they believe constitutes recognition. There are others who believe that the name is an intricate part of the total character of the individual, whereas actually it is only a label of convenience.

Returning to the illustration of my own experience, I have sometimes identified by name a bird at the request of an individual, and while the individual seems satisfied to a certain degree with having a label to place upon that particular form of life, he has gone one step further and asked, "What good is it?" This question from the standpoint of biology is a very peculiar one. The value of the life of any living thing is not necessarily measured in terms of human value. In other words, there are birds, animals, and insects that are beneficial to humanity, and there are others that are detrimental. When we classify living things under any desire or intent to test or make a record of their value, these values are usually considered in terms of human concepts.

Actually, every living thing has a place in the evolutionary scale of all life, and its value was not necessarily made for man nor did it evolve to what it is today solely for

the purpose of being of value to the human race. There is, of course, the ancient idea that all living things were placed upon earth for the benefit of man. In the widest sense of the word, they all constitute a part of man's environment and to that extent are beneficial, but nevertheless, all forms of life as they exist at this particular stage in the evolutionary history of living things have come to that point because of many pressures and many circumstances of evolutionary development, and are what they are for no particular purpose insofar as the material and physical values of the human race are concerned.

We might reverse the question and ask, "What use is the human being to the rest of the animal world?" To answer that question would probably cause a great deal of controversy because the average human concept is that all things have value only in relation to the good or benefit that may be derived from any particular thing by the human being.

Actually, the naming or itemizing of living things or even of inanimate objects should not be necessarily to establish a relationship to human values. There is a tendency in the materialistic type of philosophy, which unfortunately has been exaggerated by some scientific theories, that everything that exists is to be exploited by man. This theory even goes so far as to believe that not only is the total environment of the earth for man's benefit, but man even has the right to consume it, whether or not he is actually entitled to that right or possession or not.

In this way, there are today extinct species of living things that no man will ever see again. Forests have been used without proper methods of preservation, and we today suffer from some of the selfishness that has been exhibited by those who have lived before us. In man's attempt to be at the top of all manifestation on the earth, living or non-living, he seems to think that it is his prerogative to place himself in control of everything that exists.

The universe, if examined as a whole, shows that the evolution of all things is a process going on at all times and affecting the total environment of being. If man is to find his proper place in this total scheme, then he should realize that his purpose here is not alone to control but also to be a part

of that total manifestation. The creation of the universe we hope and we presume has a basic purpose. This purpose is resident in a force which is little understood by us and certainly transcends any phenomenon which we can observe here upon the earth. To work toward that purpose, the whole must evolve, and if any one phase attempts to dominate the other, the process of evolution is to that extent affected.

The use of a name may be convenient, but it is not for the purpose of making man stand out as of any more importance in the whole scheme of things than are many other phases or manifestations of life. The more we distinguish and set up names and titles and consider them an innate possession of the individual to whom they have been applied, the more we emphasize the discontinuity of all creation. It is perfectly legitimate that everything, animate or inanimate, might have a name, but it is also important to realize that the placing of a name at the disposition of anything does not cause it to stand out or make it more important than an object not named.

Man cannot take titles and names with him at the end of this earthly span of life any more than he can take material possessions. Therefore, he should realize the real value of a name or title is for convenience, and it is not a possession which makes man stand out as being distinctly different, distinctly better, or more advanced than any other being who may have no name or one considered less desirable.—A

### Release of Self

A great philosopher once said, "Man, know thyself." He tried to teach that man cannot attain complete knowledge and competence in life unless he first knows that which is to be the knower and the performer, that is, himself. Another philosopher said, "As a man thinketh, so he is." In a sense these two injunctions are related, because the thinking of man is the center about which his behavior and his real being revolves. It is in this sense that the self is the center of the universe for man. We might select another center, but self is the center that is most important to each individual.

If we examine the material universe in which we live, our modern concepts give it

no center. The universe as a physical entity has expanded beyond the concept of man selecting a central point to be the place from which all other parts radiate. When man believed that the earth was the center of the universe, it gave him certain stature and, he believed, great dignity.

Religious men and philosophers, as well as scientists of the day, were opposed to accepting an idea which would in any way belittle this globe upon which we live, and, at the same time, remove man from his seemingly favorable central position. But the concept of any material thing having a center is only a convenience of measurement. Selecting a center of the material universe is not important other than as we find it a means of identifying ourselves with our environment, just as we give a material entity a name.

The whole of environment revolves about self. When man believed that the world was the center of the universe, he was, in a sense, only exaggerating this innate feeling that man has of his own self-importance. I am not here discussing an egotistical concept that man believes himself important merely to satisfy his own vanity, but rather, I am considering man as a soul-entity, as a segment of the divine force which motivates the entire universe, and as such, the centrality of all being is located within the sphere of his own thought. As we live and function in our day-to-day existence, we both consciously and unconsciously adjust all situations in relationship to that central point which is self and which is of great importance in terms of our experience.

Man's evolvment is his highest obligation, for that is the purpose for which this segment of life which we designate as self exists on this earth. The evolvment is a process, and because of its complexity and existence in time as we measure the duration of consciousness in terms of the physical life span, the origins and the eventual purpose or end of evolution are beyond our view. It is as if we journeyed through a valley and we looked behind us to the hills from which we had come and ahead to the hills over which we must climb, but the valleys that lie on each side are beyond our limit of perception.

They are lost in memory or ahead in the future. But a higher being than we might perceive at one time the valley behind us,

the one we now traverse, and the one ahead. Our perception would also be more extensive if we were in an airplane where we could see at one time the valley behind, the valley in which the individual hesitated and the valley ahead. From that point of view, time would be no more. Where we have come from and where we are going would take on new meaning, and the past, present, and future would be fused into one concept.

As living beings, we are walking, as it were, through the valley of life that we may evolve ourselves to the point where we can gain the ability to realize fully the potency of the forces that are working within us, and attain realization of the soul-personality which will be the link that reunites us with the source from which we were created.

To deny matter or to attempt to minimize the effect of modern science is vain, for we cannot escape the imperative fact that the material universe exists and that men must deal with it. We all concern ourselves with this universe to a certain degree, and our ability to deal with it is one test of our degree of evolvment. On the other hand, to deny the soul, to deny the qualities of immaterial forces, although it may seem an easy way and even a modern thing to do is even more vain, for the affirmation of spiritual values is an ever-present conclusion if we are awake to their presence. This affirmation comes in many ways, as it is revealed to us in beauty and love, and in the echoes of infinity that sometimes seem to reverberate in the chambers of our own beings.

Although much has changed in the world because of science and technology, politics, and economics, the essential human situation as an individual soul remains unchanged. Man still has to struggle. There are problems to be confronted between the impulse to do something and the response that may come from a thing well done, or between the desire we have for achievement and the actual attainment or accomplishment. The shadows that seem to fall between our hopes and our actual attainment of these hopes cannot be chased away any easier in this modern age than they could have been in the time of pre-historic man.

Even if we have benefited by science, even if we conquer space and circle the earth and move out into the universe, what does it profit us if we cannot banish fear and enjoy



inner peace? Even if we cannot yet reconcile nations or forge enduring social harmony, we are still aware that we have moved ahead in many fields. In the field of science, effort is directed toward releasing great forces that will work for the benefit of man. These imprisoned forces are constantly being used, and they will continue to be used by experimentation. How they will be directed will depend not upon the findings of science that can use the forces for construction or destruction, but upon the point of view of man as he directs his purposes toward those attainments which will work for his true salvation, which is the realization of his own soul and his own Cosmic responsibility.

To the student of the occult sciences, of metaphysics and mysticism, there is a great field of bewildering fact that he attempts to reconcile with his own experience in connection with his thoughts about this complex world and the lives of others existing about him. The student frequently is not always sure what step he should take or the direction in which he should turn. To seek the fulfillment of life and the realization of the self, man requires tools with which to do the work, just as the scientist needs tools to manipulate the material world with which he is concerned. These tools are as essential to us who are students of philosophy and mysticism as they are to those whose work is in the world of matter. The tools we need are offered in the philosophy of the Rosicrucian teachings. Here are provided the means by which man may fulfill his destiny.

Like many things in nature, the tools are simple, and in their simplicity their importance is not only frequently overlooked, but their utilization is frequently misunderstood. Basic to the Rosicrucian teachings, insofar as they are applicable to the evolvment of self, are *concentration* and *meditation*. We touch upon these subjects many times in our teachings and introduce them at an early point of our degrees, but still there are students who advance into the higher degrees of the studies without fully realizing their importance, and the fact that the whole scope of self-development, self-realization, the attainment of peace and contentment are locked in the proper utilization of these tools.

When the technique of the use of concentration and meditation as tools is so much a part of our consciousness that we uncon-

sciously apply it; then we have mastered the skill which will be the key to all we hope to attain. In concentration and meditation we have available the method and procedure which we need to achieve our most desired ends. They both may be complicated insofar as gaining a technique of perfect use is concerned, but even more so, they are frequently misunderstood and in them we find that many do not realize the potentialities or the proper emphasis that can be placed on their use.

By concentration a man can scale the heights of genius, but he cannot scale the Cosmic heights of truth by concentration alone. To accomplish this, he must meditate and put himself into a harmonious relationship with divine truth. By concentration man may acquire the comprehension and vast power of an earthly ruler; but by meditation he may reach the divine wisdom and perfect peace of a Buddha. The perfection of concentration is power; the perfection of meditation is wisdom. Both are needed; both are important techniques which we must learn.

By concentration man may acquire skill for doing the things necessary to the process of living. Through concentration man gains the ability to carry out those achievements which bring about accomplishments in science, art, and commerce. By meditation man can acquire skill in life itself, in right living, in enlightenment, in wisdom. Saints, sages, and avatars, wise men, and divine teachers are the finished products of meditation—meditation directed toward the expanding of consciousness until it includes the whole Cosmic scheme.—A

### Are There Negative Laws?

A frater now states: "We have accepted, through the experience of others, as well as through our own, the laws termed in many modern writings as positive laws or 'positive thinking.'"

"Now, the question arises regarding the existence of an opposite or 'negative law,' a question I have pondered quite seriously, and one which, like the positive law, is based upon the experiences of others and most certainly upon my own.

"Have you said to others: 'I have not had a cold this entire winter' and then, to your

dismay have caught cold within the next few days?"

In electricity, positive and negative are arbitrary terms which have been applied to certain phenomena. Generally, positive applies to an active function or pleroma, that is, the fullness of some quality or condition. That which appears by contrast to be of a lesser quality or function is termed *negative*.

But, again, negative is mostly not a state in itself but only relevant to that which may be termed positive. Suppose one decides to move to the left. To him this is the proper direction in which to proceed. Those who move to the right or decide not to move at all but remain inactive are, by contrast, negative. A quart container is *positive* in its function when it is full. If it is partly filled, its function is *negative*.

Still another example: One person wants to accomplish a certain end. He considers his view positive and active. Another person refuses to comply with the viewpoint. He is, therefore, said to be *negative*. However, he is only negative in his attitude as measured by the opposite state or condition.

Suppose a general assumes that it is the best strategy in combat for him to hold his position rather than to advance against the enemy. He is *positive* in his thought, even though his troops remain inert. However, another regimental commander does not agree. He thinks it advisable to advance. The latter, then, even though active in his advance, is negative in his attitude as compared to his colleague.

In codes of moral behavior, the good is said to be positive because it is the ideal. The contra or opposing state is, therefore, declared to be negative. To nature, man has attributed negative functions and conditions. He has, for example, called earthquakes, floods, hurricanes, and volcanic eruptions negative. This is only because man has established certain standards of value in relation to himself. The varying moods of nature that further man's security, comfort and pleasure are termed by him *positive*. Nature has, however, no such values. A raging storm is as much a part of natural phenomena as the warm caressing sunshine.

We are told in mystical and metaphysical literature to hold a positive thought. This means a thought which will induce or inspire mental or physical action toward the

achievement of an end. Obviously, we must have a state of mind conducive to what we want to do. To take the opposite view is to defeat our purpose. Thus the opposite is called *negative*. But the negative idea is not always to be considered wrong or inherently malevolent.

Suppose one were to advocate that, if everyone talks peace, peace will ensue throughout the world. Another individual says he thinks the idea absurd and will not support such a program. The first person would say that the second one is *negative*, a non-supporter, and inactive in aiding the plan. However, the second individual is only negative in not pursuing the first one's idea.

It may be because he honestly feels that peace requires something more than uttering the words. He may believe that an individual must first be shown that certain of his thoughts and behavior are antagonistic to others and result in conflict. He may believe that others must be taught self-discipline and have knowledge of peoples of other lands before they can effectively talk about or bring about peace. Actually, then, this second person's ideas, though negative in relation to the first individual's plan, are really positive in their own right.

We must, of course, be positive toward any idea which we individually wish to promote. In this sense a *positive law* means an active function. But it does not mean that such positive acts are absolute, that is, that all other activities, no matter how contrary, are negative in the sense of being wrong. We would hesitate to say that there are any truly negative laws—rather, that there are many things which are opposed to others.

If one person wants to injure another and plans to do so, moralists would call such a plan a negative objective. However, it would be psychologically positive if the individual were to act to pursue his idea. Playing games on Sunday in puritanical communities of the past was considered wicked, a negative behavior. Is it so considered today?—X

### Meaning of Psychic and Spiritual

A frater, rising to address our Forum, asks: "What is the difference between the two words, *psychic* and *spiritual*?"

There is both a similarity in meaning, fundamentally, and also an extreme diversity

in the common application of these two words. The word, *psychic*, etymologically can be traced back to the original Greek word, *psyche*. To the early Greeks, Psyche was an allegorical divine being, typified by a beautiful young girl with wings. The wings symbolized the freedom and exaltation of flight and the ascent to the heavenly realms.

Further, the soul was considered an intangible substance, as air, which entered the body and departed with the breath. In fact, Empedocles believed that there were separate soul atoms which were taken in with the breath. Consequently, the soul was allegorically conceived as having wings. In the later mythology, religion and philosophy of the Greeks, the soul became identified with the personage, Psyche. In other words, the soul was psyche.

Since this ancient Greek reference to soul as psyche, the subliminal, intangible and involuntary forces motivating man from within have been called *psychic*. The word denoted the natural subconscious powers of man's mind and the involuntary functions of such systems as the circulatory, respiratory, and digestive. Likewise it depicted immaterial elements, as the *vital life force*, in contrast to the material aspects of man's being. In the scientific sense, *psychic* did not allude to the supernatural or divine quality but rather to the natural, immaterial aspects of man's being. Various mental aspects were thus classified as psychic in contrast to physical and objective functions.

Occultism, mysticism, metaphysics, and other aspects of philosophy began to attribute to the psychic that which was related to the divine, cosmic, supernatural, and so-called spiritual worlds. Psychic, in such literature, implies phenomena which transcends the material and physical man. Consequently, psychic acquired a double connotation, meaning one thing to orthodox science, as psychology and medicine, and having an entirely different significance to the mystical and philosophical idealist.

The word *spiritual* is etymologically derived from a word whose original meaning was force or energy. A thing which was imbued or infused with a motivating force or energy contained a *spirit*. The word, spirit, came as well to depict the invisible, vitalizing force of life itself. It, too, represented, like a psyche, the other aspect of

man's conceived dual self. It was the inner, divine force and intelligence resident within the physical shell. At first the word, spirit, did not refer to any moral or divine quality. It referred to an infusion of a mystical supernatural power. In fact, among primitive peoples and the superstitious, the spirit could be a malevolent entity of some kind. Demonology, in its beliefs, subscribes to the notion that an intelligence, as an energy or spirit, may invade or take possession of humans at times.

A spirit could be an agency of a supernatural being, as an emanation of its mind or the extension of the powers it was thought to possess. In the sacred literature of different religions there is reference to the spirit of the god or gods descending to and manifesting in various ways on earth. When, however, spirit became generally associated with the divine or benevolent essence infused in human beings as the substance of soul, then the word *spiritual* emerged.

In a general sense, then, spiritual connotes that which is godly or related to moral values as distinguished from the temporal. The phrase, "a spiritual being," can be construed in two ways. It can mean that which is, in essence, of the transcendental state of the divine, of God or the cosmic, in contradistinction to the human and mortal. It can also have reference to moral behavior. One who is spiritual is one who reflects in his conduct those qualities which are conceived to be of godliness and of moral good. Consequently, a mortal can be spiritual in thought and action without being a wholly spiritual being, such as a saint is conceived to be.

Can a person be psychic and spiritual? In other words, can both these terms be applied to an individual without being paradoxical? The answer must be yes. In fact, all persons are psychic in the sense that they have subliminal and latent powers which are capable of being realized and directed to the advantage of the individual. The functions of the subconscious mind in this respect, for further example, are psychic. The intuitive faculties of an individual are likewise psychic. All the phenomena of mental telepathy, hypnotism and empathy are, in contrast to objective functions, psychic. Extrasensory powers, of which every individual has some to varying degrees, are psychic.

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As to whether every person is spiritual is a matter, in part at least, of the interpretation of that word. The soul force is construed as a divine function. It is the manifestation of the divine consciousness within the individual. In essence, then, everyone possesses this *spiritual* quality. But *spiritual* must also be construed not just in a qualitative sense. *Spiritual* is likewise a *behavior*, a response, as a conformity to that which is termed the moral sense. One can be either spiritual in his idealism and behavior or not. In this behavior sense *spiritual* is not absolute with every individual.

Assuming that every individual possesses soul qualities which are spiritual, as being of a state transcending the mortal, men are actually not spiritual until they become conscious of this spiritual entity within themselves and allow themselves to be motivated by it. Consequently, spirituality is thus *organic* and *functional*. By organic we mean that a condition exists within man as a divine consciousness which is potential with spiritual behavior on the part of the individual. It is a factor that activates the human being and moves him to a course of moral discernment. The spiritual life lies therefore inchoate within man's being. The functional has to do with the expression and manifestation of the divine within man. It is a matter of man's conscious function in relation to his spiritual potentialities.—X

### Do Evil Thoughts Project?

A soror from Canada now addresses our Forum: "Our monographs tell us that *evil thoughts* sent out by one person *cannot* reach another, touch or harm the one to whom they are directed. On the other hand, a foreboding *prediction* about another's welfare *can* and *invariably does reach* and enter the mind of someone who will put the prediction into operation injurious to the other's welfare. Would the *Forum* discuss this matter?"

A distinction must be made between what we might term the *substance* of thought and the moral value attributed to it. Or we can say there is a duality of thought as its psychological content and its semantic nature or meaning. All thoughts are of the same psychological nature. They are all subject to the same mental processes by which they are

engendered and to the same phenomena which projects and transmits them.

Let us use a simple analogy to explain this. A telegraphic message, regardless of the intelligence it communicates, whether it be good or bad news, is subject to and dependent upon the same natural laws of physics in its transmission. But the content of the message, its meaning, depends upon human intelligence, experience and arbitrary value. These are not inherent within the electrical impulses that are transmitted. In fact, the same telegraphic message could be interpreted as distressing news by one person and as highly beneficial by another.

We are not quite certain as yet about the exact mechanism by which thought is transmitted. Procedures have been developed by the Rosicrucians over the past centuries—and by others—by which the art of mental telepathy can be accomplished with a fair degree of regularity. As to just *how* this is accomplished, no one is quite positive, though AMORC has advanced some sound theories in this regard.

A plausible theory is that thought is the result of electrical impulses or energy of the brain neurons—but of low voltage and frequency. The same then is amplified through the sympathetic or autonomic nervous system to function in ranges or octaves of extremely high-frequency electrical impulses, as, for example, radar or light waves. We do not mean to imply that transmitted thought waves are in the same octaves as visible light and radar. They are, however, undoubtedly somewhere in the scale of the cosmic keyboard of energy or in the electromagnetic scale of energy, to use a term of physics.

Such energy must be as rapid as the speed of light but, unlike light or any known energy, it is not obstructed by a substance of any kind. It penetrates everywhere and with apparently no diminishing period of time. It is further theorized from experimentation that the emotions are an important factor in the excitation that causes the projections of thought. At least it is assumed that, when thought is projected in conjunction with an intense emotional impact, its energy is increased.

When, for example, a person is in danger or under great emotional stress, like a wounded man on the battlefield, the thought is given acceleration and is more generally

received by others. The energy generated by the emotion through the medium of the sympathetic or autonomic nervous system may actually become a carrier wave, so to speak, for the thought impulse itself.

We have noted in experimentation here in Rosicrucian Park that recipients were able to receive a message more readily and with a greater degree of success when an emotion was aroused in conjunction with the concentrated thought. There are numerous other conditions to be taken into consideration, such as are outlined in the monographs, as, for example, the mental attitude of the receiver at the time.

Some persons will more readily receive such mental messages than others, just as some can more successfully transmit. Attunement between two minds, as a resonance of their mental or psychic faculties, is necessary. This attunement can be inadvertently developed by a long association between two people. In fact, it is rather common for husband and wife, who are harmonious and long married, frequently to respond without effort to the thoughts of one another.

By these preliminary remarks we are endeavoring to establish the fact that thought waves are energy of a kind, a *vibratory impulse*, governed exclusively by the laws of natural phenomena, as are sound, electricity, radio, light, etc.—though, of course not exactly of the same kind. Therefore, an evil thought will transmit into space just as well as what men think is a good or beneficent one.

Why then do we say that one cannot be affected by the evil thoughts projected by another? It is not that the Cosmic sets up any kind of tangible or intangible wall to obstruct evil thoughts. In fact, what some humans might think good or evil as a thought would have no moral content in the Cosmic. It is the individual himself, then, who establishes within himself, in his own consciousness, a wall of sanctity.

First, we refer in our teachings to the guardian of the threshold. This alludes to our *conscience*, our moral rectitude, and discipline. Each of us has certain moral standards, acquired and believed in, by which we guide our lives. Therefore, in other words, certain modes of conduct, certain acts, are thought of by us as being base or evil. We do not resort to such conduct voluntarily.

Consequently, a moral block or discipline is established in our own subconscious mind. It is a law we have laid down for ourselves, even though we may not think of it except when the question arises.

In a hypnotic state a person will refuse to perform any act which is in violation of his established moral standards. Likewise, a thought projected by another and intended to be evil, when brought into contact with the mind of the one for whom it is intended, will be repelled if it is in violation of such an established moral standard. The guardian of the threshold, the moral inhibition, will repel it. It will never come to establish itself either in the subconscious or the conscious mind of the one for whom it is intended so as to influence him. This is a cosmic principle which is likewise psychologically sound.

Further, our own will is always more of a determining factor or influence than the will of another in connection with our actions and thoughts. We can be motivated far more easily by our own will to act in a certain manner than we can by the command of another. In hypnotism, there is the substitution, the temporary supplanting, of another person's will for that of the subject. But the subject must first *willingly* submit and agree to be hypnotized or he cannot be—unless he is drugged.

The same laws apply with reference to the projection of evil thoughts. One cannot impose his will upon you by his thought against your own will or desire. However, if one is of the belief that he can be influenced by another against his will, then he is susceptible to such action. It is because he has conditioned himself, that is, he has prepared himself to submit to the will of another. He, then, is responsible for what happens and not the one projecting the evil thought.

All thoughts, as *predictions*, are not possible of causing another to respond in accordance to them. It depends upon the nature of the prediction. A prediction which may be negative in its effects, yet which is not contrary to the moral standards of an individual, could be responded to. For analogy, one might predict that a person will soon tire of his present position and want to make a change to another. Such a prediction might be received by the person and acted upon as though it had originated in his own mind.

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Though the change might prove to be detrimental to the welfare of the individual; yet the prediction is not of such a nature that it would ordinarily be blocked in the mind of the recipient by any principles that he had established.

We must realize that the best defense against so-called evil thoughts is to develop a strong, upright, honest, just character.—X

### Should We Be Vegetarians?

A frater of England, addressing our Forum, asks: "Is the eating of meat and fish essential to our diet? Pythagoras insisted that his students and disciples be vegetarians. Is there a health advantage in being a vegetarian? Is there an intellectual or spiritual benefit in the practice of vegetarianism?"

The early basis for the practice of what is now known as vegetarianism was *moral compunction*. Simply put, early religions, as that of the Hindus and the worshippers of Vishnu, considered it beneath the evolutionary status of man, as an exalted form of life, to kill any living thing. The religious conception of the life of the soul was likewise related to the practice of abstaining from eating flesh.

In accordance with the belief in the *transmigration* of souls, it was thought that the human soul might be reborn in lesser forms as an animal, reptile, bird, or fish. This lesser status of the soul was thought to be a karmic retribution for some sin committed while the soul was mortal. This conception was really a perverted idea of reincarnation. However, in killing other life for food, it was consequently thought possibly to be imposing suffering upon a human soul embodied in the animal form.

While in India, we observed a near lynching of a railroad locomotive driver by Hindus because he had inadvertently killed a sacred cow that had wandered upon the tracks. We have also observed the custom of the Jain priests' wearing masks over their faces while performing rituals so that their exhaled breath would not kill invisible life forms in the air.

Conversely, the taking of animal life for other than food has been a prominent custom in history as well. Animals, such as goats, sheep, cows, and bulls, have been sacrificed in religious rites since remote antiquity. In

the Serapeum in Egypt there are great tombs in which the Apis bull was sacrificed. The Apis bull was distinguished by a peculiar white triangular marking on its forehead. This animal was thought to be an incarnated god. The unfortunate animals were drowned and then placed in enormous sarcophagi (coffins). A mummified head of one of these bulls reposes in the Rosicrucian Egyptian, Oriental Museum.

The Old Testament of the Bible is replete with accounts of sacrificing animals to the Deity. In the Kali Temples in Calcutta, goats are sacrificed in the same bloody manner as described in the Old Testament. Part of such proceedings were filmed by one of the Rosicrucian Camera Expeditions. Blood has long been thought to be a sacred medium, a vital fluid, containing a divine quality.

Psychologically, this notion arises perhaps from the experience that, when one was injured and bled profusely, life ebbed with the loss of blood. Rituals were then developed to include the rite of *omophagia*, i.e., the eating of flesh and blood. Christianity, as of *now*, has the symbolic rite of partaking of the flesh and blood of Christ.

Though man has eaten flesh from the earliest primitive stages, there has developed nevertheless among certain persons a repugnance toward killing for food and eating of flesh. In some instances this repugnance is not related to any religious or moral deterrent. Most modern vegetarians advocate the practice not because of the moral factor but because of the principle of health.

Research indicates that the name, *vegetarianism*, originated in the year 1847. In practice it generally means the exclusion of fish and fowl as part of the diet. However, it is interesting to note that vegetarian devotees are not all agreed upon what foods they should abstain from. Some inveigh against all animal products, such as eggs, butter, and cheese. There are others who will indulge in nuts and fruits only.

There are vegetarians who refuse to eat any foods which are roots. They insist only on grains and plants which are exposed to sunlight. Of course, the vegetarian will usually stress the nutritional value of the diet he has selected as being equal or superior to the eating of flesh. It is true that there are other foods, from a nutritional point of view,

that have a value equal to flesh and in a more concentrated form.

It has been determined that the basic reasons for the practice of vegetarianism today are principally as follows:

**Health:** The advocates of vegetarianism declare that animals can communicate disease, such as tuberculosis, even though the flesh is cooked. Though medical science has shown that inspected meats are not harmful to health, this objection is still an important factor in the abstinence from flesh.

**Economy:** Fruits, vegetables, and nuts are generally more economical to purchase than meat and it is contended that more people could thus afford a healthful diet than by purchasing animal products.

**Social Economy:** More land is required to raise cattle than to cultivate for food. Thus it would be more economical to desist from the eating of flesh and raise vegetables and fruits.

**Racial Improvement:** If all persons were engaged in tilling the soil for fruits, vegetables, and grains and these were to be the principal foods, the race, it is contended, would be much more hardy.

**Character Improvement:** Man is an evolving being. His consciousness ascends with his culture. As an evolved being, man should display humanitarianism toward the animal world. In most lands where flesh is eaten the slaughter of animals inflicts great pain upon the animals. Therefore such a practice is humiliating to man; it is a reversion to primitive instincts, and is held not to be worthy of the civilization which man has created.

There are vegetarians who ascribe to the eating of flesh the inclusion in the flesh of the primitive and bestial characteristics of the animals eaten. This, of course, is a kind of primitive reasoning. It is a belief in contagious magic. In other words, it is the misconception that there is a bond between the flesh of the animal consumed and the animalistic behavior, which would be conferred upon the consumer. It is assumed, to put it simply, that one who indulges in meat to a great extent will inherit the qualities of the animals he eats and exhibit the same in his behavior. It must be said that relatively few persons in the Western world adhere to this ancient atavistic idea.

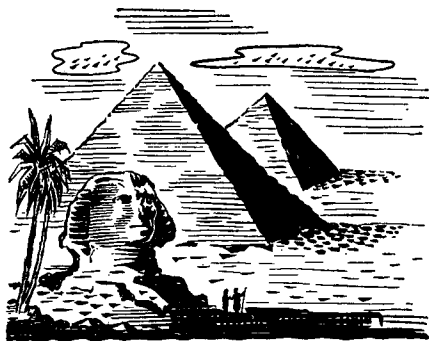
Vegetarians have recounted that meat does not necessarily, as protein, alone provide energy for human beings. They state that many prominent athletes and others expending great physical energy have never been meat eaters. It has been uniformly agreed, however, in the medical world that a vegetable diet does not contribute to greater intellectual powers or physical strength. Further, mortality statistics do not reveal that the vegetarians consistently have greater longevity than flesh eaters.

Enlightened mysticism does not subscribe to the theory that a vegetarian is more enlightened or spiritually evolved than the flesh eater. The premise of the Rosicrucian teachings is that *we cannot eat our way* into an evolved consciousness or spirituality. There is no diet that assures the attaining of cosmic consciousness, for example. A healthy body and mind are the first requisites of spiritual enlightenment.

One who is ill and suffering is generally so objectively bound to his ailment that it is difficult to liberate the consciousness for the necessary cosmic contacts. Whatever diet and exercise and mode of living will keep one in a proper state of health is a proper requisite for spirituality. Some of the greatest philosophers ate meat. Pythagoras, for example, was not a flesh eater, neither did he eat all vegetables. He contended that beans were adverse to health and, in fact, were an obstacle to spiritual welfare.

Psychological factors that will provide that peace of mind from which arises a higher state of consciousness enter into diet. In other words, eat what will nourish you and abstain from what you will, as long as health is maintained. If you *think* that some particular diet is better for your spiritual growth than another, *then that diet*, if it is healthful, will contribute to your spiritual attainment because of your psychological attitude and adjustment. In other words, there is really no direct relationship between food and the evolved consciousness as long as there is proper nutrition, and health is attained.

The Rosicrucian Order, AMORC, numbers in its membership several thousands of persons who are fine members and who are vegetarians. It also has an equal number or more who are not vegetarians but are flesh eaters and who have equally good health and inner development.—X



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# Rosicrucian Forum

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EDWARD A. LIVINGSTONE, F. R. C.

Inspector General of AMORC for Montreal and Eastern Canada

# Greetings!



## WHAT IS LUXURY?

*Dear Fratres and Sorores:*

Is luxury detrimental, both economically and morally, to society? Is a society or a people which has in any manner attained luxury, necessarily debased by it? Throughout history, the underprivileged—the *have nots* of society—have inveighed against what they termed *luxury*, referring to it as a sin or social concern. It seems necessary first to determine whether there is any absolute condition which, under all circumstances, is to be accepted as luxury. In other words, would the luxury of one society always be considered as such by another?

We find that the word *luxury* may be attributed to quite different conditions. The first is *abundance*. The notion of abundance arises wherever there is an excess of something which is thought to be a necessity or essential. If the basic requirement of food for proper nutrition is a specific number of calories a day, then, in theory, that which is in excess of this amount would constitute an abundance. Based upon such reasoning, however, if one had more than a single suit of clothes, which is essential for protection against the elements as well as for modesty, he would have abundance.

There is, however, a fallacy in this reasoning. It does not take into consideration the variations in human nature, that is, the differences in the mentality and character of a people. To refer again to the analogy of clothing, a simple people might be content with one attire; to them, clothes might be essentially utilitarian in value. Conversely, to others having a more developed esthetic sense and a more sensitive temperament, clothes would also be a form of ornamentation.

Clothes would be a symbol of social status to them. Actually, then, these individuals would think it quite necessary to have changes of apparel to gratify their moods and social demands. This variety, though exceed-

ing the requirements of certain other persons, would *not* be considered by those who possessed it, as being an *abundance*. In itself, abundance, therefore, cannot be construed as luxury. In fact, whether something is an abundance or not must be ascertained not by what it exceeds but rather by what demands there are for it.

For further analogy, the food stock of a supermarket may seem to be an abundance in comparison with the personal larder or supply of an individual home. Most certainly, however, the inventory of the supermarket in relation to the demands made upon it by its customers would not be so excessive as to be termed an abundance. In fact, the supply would probably need frequent replenishing to meet the requirements of consumers.

We also find that *refinement* or the *development* of a thing is often associated with the idea of luxury. At first blush, it may appear, for example, that when silk is substituted for linen that such is necessarily a luxury. Here we are again confronted with the distinction between stark utility and an appeal to the esthetic senses and pleasures.

Is it morally, economically, or socially wrong to aspire to the beautiful, or even to attain greater personal comfort? Is life just to consist of a grubbing for existence? Is to aspire beyond that state, even for material possession to be construed as being false aspiration and entailing the degradation of man?

The beautiful is that harmony of things and conditions which is pleasurable to one or more of the senses of man. Man experiences such harmony, which he terms *The Beautiful*, or an equivalent term, in his environment. He responds to fragrant scents, vivid colors, soft, hard, or sweet objects, and appealing sounds. These things become ideals to man. He desires to include them in his manner of living. He tries to fashion or collect things

which have these harmonious qualities and to consume, use, or wear them on his person.

All of this represents the evolvement of the psychic qualities of the human. They are the expressions of the finest sentiments or feelings of the more expanded self. These very inclinations have led to and encouraged the arts and crafts. If, then, we were to call *refinement*, luxury, we would strip men of all things which satisfy more than physical appetites and passions. We would take away from men, for example, all paintings, drawings, and ornamental objects in which they find pleasure.

If the refinement of one's environment is to be referred to as luxury, then, to *not* be so considered one would need to refrain even from planting flowers or keeping a lawn about his premises—for in the strictest sense such have no utilitarian value. Beautiful bindings on books would then likewise be considered as nonessential, anything that would merely hold the pages together being judged sufficient.

However, we find that the term, *essential*, is not absolute, but rather relative—the degree of being essential varying according to the desires of the individual and the requirements of the circumstances. The educated, the cultured, the mystically inclined, the philosophical, the pragmatic person, has standards of what he thinks is necessary or essential to him. One thing judged essential may exceed that of another. What one person in society may consider essential, another may consider a luxury.

It would appear that the nearest approach to luxury is *extravagance*. In this regard, extravagance is an actual excess. It is an excess of the individual or group's material or esthetic needs. It is the acquisition and lavish display of things solely for ostentation. Its intention is to convey the idea of wealth or monetary power. Extravagance has no regard for beauty nor concern in accumulating things for historical exhibition.

We have seen such luxury in the sense of extravagance evident in the possessions of former oriental potentates; these possessions constituted a repulsive confusion of beautiful objects. They were crowded and crammed into rooms without regard for their intrinsic value or for the proper display of their individual beauty or traditions. In the Sultan's palace in Istanbul, now a museum, one may see rows of vases, each nearly three feet in height, piled high with rare gems. Not only were receptacles crowded into corners and even stacked upon each other, but also furnishings and objects of the greatest craftsmanship from past centuries were treated in similar manner.

A former great newspaper publisher who was extremely wealthy imported rare objects to the United States. These were kept indiscriminately at his estate. They included costly Greek, Roman, and Egyptian statuary and art objects. These were placed without consideration of their historical or archaeological relationships so that they detracted from each other. The whole collection became a mere curiosity, a symbol of man's attempt to display luxury—an extravagance of possession.

Fraternally,

RALPH M. LEWIS,  
*Imperator*

### Death and Bereavement

A frater in Nigeria rises to address our Forum: "We have been taught that death is a change and that man must die in order to live again. In what way does the *Forum* think that human beings should understand this death so that bereavement caused by the death of our beloved ones will be eliminated?"

One can say with a degree of certainty that, no matter how death is explained, regardless of how plausible, philosophical or inspirational the concept, it will not eliminate

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the grief of a majority of those bereaved. Love is a desire for certain pleasurable sensations. There are, therefore, various types of love, a virtual hierarchy of them. Love for a member of one's family or of a close friend is the desire for association with them and the intimate pleasure it affords, such as their voice, their gestures, their personality and character.

When one is separated for a considerable time from a loved one, there is a severance of a relationship which satisfied the inherent desire of love. If a loved one is taking a long journey, there is in the parting perhaps not grief but an emotional display of dejection and sorrow. It is extremely difficult, if the emotion of love is intense, not to experience the counter-emotion of unhappiness at the departure, even if it is known that there will be an eventual reunion when the journey is ended.

Why, then, should it seem strange or even unnatural that at death there is bereavement? The fact that in his religious conception, one expects eventually to join the beloved in the afterworld or believes that they may meet again on earth is not sufficient consolation. The philosophy, the religion, so far as their beliefs, dogma and concepts are concerned, are objective, intellectual. But man is more than a rational being; he is likewise an emotional one. The circumstances of death mean, at least, an indefinite period of loss of all those human elements which developed the love for the deceased. This loss is an emotional trauma which invokes the bereavement.

If one, in such circumstances as death, did not show bereavement for a much beloved person, he would be subnormal. It would indicate either a deficiency in emotional response or that he was forcefully suppressing his feelings. To suppress such an emotion, stimulated by such an impact, is psychologically detrimental to the mental and physical welfare of the individual. To use a homely analogy, it would be like attempting to keep an increasing pressure of steam from expending itself from a safety valve. If the pressure becomes intense enough, it will force a release of itself in a manner that can be quite disastrous.

A release of the emotional pressure at the death of a loved one is normal and even beneficial. It allows a more speedy return

to a natural and disciplined psychological adjustment to the circumstances. An appearance of complete propriety and self-control at such a time by one who had deep love for the deceased would seem incongruous.

As for helping the bereaved, this can be accomplished by understanding relatives and friends. Where there is no actual hysteria, but where there is sorrow and weeping, then soothing, comforting words related to the beliefs of the beloved one are a great help. Remind him of what death means in the mystical (or religious) sense. It is not appropriate to urge the grieving persons not to weep—as before explained, they should.

Many well-meaning friends make remarks to the bereaved that are further shocks to the emotions. Friends may have an entirely divergent opinion than has the bereaved of life after death. If they do not realize that or are not judicious in their remarks and statements to the highly-emotional bereaved person, such remarks may be offensive, if not even frightening. If one's philosophy or religion has any pragmatic value at all, it should be exhibited at a time of crisis. At such times the beliefs in which one has long had confidence should be consoling to him. For anyone to make counter suggestions, even with the best of intentions, can be cruel and inflict hurt.

There is a sadistic strain to be found among certain people and this manifests itself upon such occasions as death. These persons may not have been successful, for example, in converting a friend or acquaintance to their own religious convictions. Therefore, in time of emotional distress, when the bereaved is not able intellectually to resist or logically to combat views with which he is not in sympathy, such views are imposed upon him. These individuals will insist that the grieving person listen to their conceptions. They actually often insist that their views be put into practice.

We have known of instances where an individual desired to be cremated at transition. It was his sincere belief that such was the proper way for the disposal of earthly remains. However, at the time of transition friends or relatives would insist that the immediate family ignore the wishes of the deceased and have an interment other than cremation according to *their own* religious preferences. When the deceased was alive,

such persons knew that they could not have persuaded him against his wishes. Consequently, they derive a sadistic satisfaction in imposing their bigoted wishes upon the individual when he has passed through transition.

When one has passed through transition, the beloved who are grieving can be told that after death there is a new relationship which may ensue. It is true that the physical companionship long known has disappeared, but a readjustment occurs. There is a new kind of intimacy established with the personality of the deceased, in the consciousness of those remaining, a warmth, a closeness, that even surpasses the previous physical one. This is not to be construed in a spiritualistic sense. Rather, it is that the memory of the deceased becomes a new, a deeper kind of emotional bond that supplants the loss of the physical relationship. For a homely analogy, how many times has one's *memory* of a place visited or of a simple occurrence been more gratifying than the actual place or occurrence objectively experienced?

This is the kind of relationship that death can provide with the passing of time. The wound heals. There is no longer pain, but in its place a pleasant glow, a calm, that fills the void.—X

### Superstition and Fact

A frater of South Africa rises to say: "There is a saying: 'See a pin and pick it up, all the day you will have good luck.' No doubt all Rosicrucians regard this as a superstition and so it was originally. But we do believe in the creative power of thought. Is it possible that the thoughts of those who believed in that superstition, acting over a long period, have made the statement no longer merely a superstition but, to some extent, a fact? Similarly, for other superstitions?"

Superstition consists of imagining relationships and functions with regard to events and things. Superstition originates from conceiving a causal connection that does not exist in fact and accepting it as reality. It is extremely difficult at times to extirpate the notion of superstition. It requires that the individual be intelligent and be able to reason. If the person has such qualities, he is not likely to

be superstitious. In fact, a skeptic is rarely superstitious.

With many persons, superstition has efficacy because it is hoary with age as a tradition; thus, in no way do they question it. Science could easily refute innumerable religious superstitions which have become revered dogma; but since they are an integral part of theology, the believer considers it a sacrilege to question them.

The point at issue in connection with this question is that certain superstitions, if conformed to, actually seem to produce the results attributed to them. Let us use a common analogy relative to the primitive reasoning underlying magic as an explanation. An individual, we shall say, makes an important transition in his affairs, one about which he has been hesitant for some time. Perhaps he leaves a position with which he was not satisfied. The thought of leaving always emotionally disturbed him; yet he considered it to his advantage to do so.

The actual change then, becomes an important event in his life. He considers it the termination of one cycle and the beginning of a new one. Subsequently, perhaps a day or so later, he loses his wallet. A week later he sprains his ankle. Two weeks after that accident, he learns that a sister living at a distance, whom he has not seen for some time, has passed through transition.

Here is a series of events, each having an emotional impact on the individual. He traces back the continuity of the misfortunes. Arriving at the first in the series, he mentally checks its date. This date by coincidence is close to the great change he made in his life, that is, the termination of his former position. These two things psychologically, *not factually*, seem to be connected, the change in the position and the first misfortune. In primitive reasoning it appears that the former event conferred an influence that brought about the chain of misfortunes.

This same method of false causal connections gives rise to superstition. For further analogy, one finds a brightly colored stone. The stone attracts attention because of its brilliance. Subsequent events which are impressive and which occurred at a time on or about the finding of the stone caused the latter to have a power attributed to it. So, too, at some time someone found a pin and on the day of the finding likewise happened to

experience good fortune. The two events were thus *imagined* to have a causal connection.

Actually belief in the power of a thing or condition may psychologically give an individual moral support by which he can accomplish what he would not have done otherwise. A fetish or amulet that one carries with him is an object which is believed to be possessed or infused with a supernatural power. Many orthodox religionists carry amulets and *medallions* when on hazardous or dangerous missions or even *every day*. They are suggesting to themselves that they have an additional protective influence upon which they can rely. The principal factor is that they do not feel alone in their actions. They think of there being some transcendent power that comes to their aid.

The person who found the pin and who later had "luck" or "good fortune" the rest of the day came to believe in the pin as a fetish, that is, that it possessed a power that could favor him. Fortified by such a thought, a superstitious person has the confidence to do what otherwise he might not attempt.

The suggestion of this supernatural assistance causes the individual many times to release inhibitions which might have blocked mental or physical action otherwise. Consequently, the individual achieves; he succeeds. Actually his own ability is doing these things but he assigns it to the amulet or fetish—the *pin*. Further, if, as a result of instilled confidence and initiative, the person is successful, then it seems to him further confirmation that the pin is really a lucky piece.

In this sense only does a superstition become an adjunct to mental creating. The individual is bolstered by suggestion to create mentally that which he would never have the courage to do when he thought he was acting alone. Actually, of course, no matter how much the pin or any object or act of superstition is relied upon, it never acquires an efficacy within itself. Belief that it does, is, and always will be, a *superstition*.

Many persons have gone fearlessly to death because, on their person, they wore a cross or carried a Bible or some other thing sacred to them. The Bible, for example, was but a symbol for God and Divinity in whom the individual put his trust. The mental creating consists of the transition that occurs in the individual's mind. By a superstitious

belief one may often create a new and beneficial attitude toward life. From this then comes a new adjustment to environment and circumstances, sometimes a rejuvenation.

However, most superstitions create a *negative* rather than a positive state of mind. They usually induce fear and actually inhibit the mental powers instead of liberating them. For this reason superstition should always be replaced with knowledge and true understanding. Practices are often established by priesthoods and political systems to become superstitions and to compel the minds of people to submit to the false suggestions they convey, the intention being to enslave the minds of the masses.—X

### Reincarnation and Population Growth

A frater of England now rises to address our Forum in this interesting manner: "The statement is made by mystics and scientists alike that modern man is superior to his forebears; the moral judgment, brain capacity, and reflexes are better adapted to this modern life. In fact, through the ages he has developed. The remains of Neolithic man are scattered all over the world. The *ooliths* or dawn stones he left behind are in practically every museum.

"The Neanderthal, Cro-Magnon, and Azilian Man have brutish features and lesser brain capacity than our present race; but we are offshoots of such races, the evidence being in our bone and cranial structure. The slow process of evolution took millions of years to develop the primal world to its present stage.

"The point is: primitive man in actual numbers was in a very small minority.

"In the United Nations Yearbook of 1956, it was estimated that the population of the world was 2,691,000,000, and increasing at the rate of 42 million people a year. This increase generation after generation seems to presuppose entirely new individuals who seem to have missed repeated incarnations. I thought first about the old civilizations of Lemuria or Atlantis—would their population account for the present numbers of this modern world?

"The whole puzzle to me is: A great many individuals now being born are behind in their incarnations, not a few years but thousands—it may even be millions. Is this

fact? What does the *Forum* say about the huge increase in population and its relation to reincarnation?"

Let us first attempt to answer this subject from the biological point of view, that is, that there are more people on earth today than ever before in world history. Every human being, it is presumed, is imbued with soul, or else all religious, mystical, and many philosophical conceptions are erroneous. How, then, can there be more souls now extant than in many centuries past? The present souls could not be incarnations of just those in the past, who were of a lesser number. Where do the additional souls come from and is it proper to call them *new souls*?

The Rosicrucian teachings from the earliest times have expounded that the soul is not a segment in the human. It is not a substance implanted in men and women. Rather, we speak of the divine consciousness and intelligence as a universal essence which is taken into the body with the breath of life as an attribute of *Nous*. What *Nous* is, is explained in the monographs. In a sense soul is a *functional* state.

Man becomes conscious of self, of the inherent divine consciousness in his own being. This self-realization to which he responds is what he terms *soul*. Consequently, there is no limitation of the *quantity* or extent of this universal soul essence. We may go even further and say that all living things, as animals, are likewise infused with this vital life force and have the potential of soul within them. Man is not alone so chosen. But man alone—so far as we know—has developed that consciousness to be so aware of self that he has developed what he terms the *soul concept*.

Souls are not new nor are they old. The quality of the consciousness and intelligence which infuses man's being is the same in all. Spirituality is a matter of function or, we can say, response. The so-called old soul is rather one who has developed his personality to have a more profound awareness of his soul quality and reacts to it accordingly. He has a greater depth of *self-perception*. He has acquired the ability to introvert his consciousness, to turn it inward upon what is called his *inner self* and to realize his nature. What he realizes is no older nor newer than that of any other person.

According to the doctrine of reincarnation, the soul-personality is that which develops—not the original universal essence itself which is the soul force. It is the self-awareness that evolves, the personal consciousness that one has of his divine consciousness. In each life, depending upon the determination, devotion, meditation, and experience of the individual, there is then the evolving soul-personality. The consciousness, as a mirror, comes to reflect more of the always perfect light of the soul potential within the individual.

Since, then, there are many more persons on earth today than there were millenniums ago, it seems reasonable to assume that these *newcomers* must not have a very highly evolved soul-personality in many instances. Generally, it would be said that they have not had the opportunity of many past incarnations to sublimate and develop that self-awareness that constitutes soul behavior or spiritual enlightenment.

What must be understood, however, is that there is no relation between the *veneer* of civilization and culture and true spiritual evolution. A brutish-appearing Neanderthal man we think of as being at a very low or beginning level of self-consciousness or soul-personality development. We are inclined to think of a person living in the twentieth century as being quite evolved by comparison.

This modern man wears refined clothing; he has a greater fount of information provided him and aptly uses the mechanical apparatus of the age prepared for him by great intellects. But underneath he may have no more awareness of the spiritual self than had the Neanderthal man. If this were not so, we would not have had the debacle of Nazi brutality in World War II or similar tactics in Siberia or the persecution of the liberal-minded by the Roman Church authorities in Spain and its colonies.

There are, therefore, today an untold number of persons with an intellectual superiority who are undoubtedly in their first incarnation or their *first plane* of mystical consciousness and unfoldment. Perhaps this is why we see such a general lowering of moral and ethical values throughout the world. However, it must also be realized that soul-personality development is not limited to passing through incarnations alone. By this we mean that it must not be construed that

such progress is necessarily to be had by incarnation after incarnation. The fact that one is born again does not mean that the next life into which he is born will necessarily advance him.

Mystically, it is said that we can never retrogress in our incarnation; but *we can remain inert* in a lifetime, in the spiritual sense. We may make no progress whatsoever in one incarnation over what had been attained in the last one. There can be hiatuses between incarnations. Thus, between a first and sixth incarnation, for example, some individuals may exhibit no development psychically at all. One who is a cynic and a rank materialist, or amoral would, figuratively, be standing still during those periods.

Conversely, in one incarnation some persons may advance two or three planes of consciousness. An individual, by study, meditation, and application, can in a single incarnation advance beyond another who has had several incarnations, but ones in which he was indifferent to inner unfoldment. Thus many today who have had no previous incarnation may become *more* or *equally* developed in this period of existence than those who have had a series of rebirths.

What cosmic law or principle may lie behind or co-ordinate with the biological expansion of human life, as we know it today, can only be theorized. Such speculation would avail us nothing other than the intellectual satisfaction which it may provide.—X

### This Issue's Personality

It has been said that a true Rosicrucian is a *process of development*. One may suddenly become interested in the work of the Order and affiliate. The individual, however, who has been gradually tempered for the studies of the Order by a series of preinvestigations and inquiries gains more from his eventual Rosicrucian membership. Such a person is not easily led astray by fantasies and the exaggerated claims of others. He learned before he entered the Order to separate the chaff from the grain.

Consequently, he looks for no sudden transformation of his personality or status in life. Also, he does not expect someone else to make something of him. Rather, he knows

that he must, through his personal conscious application and study of such material as is extended to him by the Order, attain what he seeks.

This was the experience of Frater Edward A. Livingstone, Inspector-General of AMORC for Montreal and Eastern Canada. Frater Livingstone is of Scottish lineage, and was born in Manchester, England, July 7, 1886. He was sent to an Anglican Boarding School and thence to Dulwich College, London. This college was founded in 1619 by Edward Alleyn, a friend of Sir Francis Bacon. Subsequently, Frater Livingstone went to Lausanne, Switzerland, to complete his formal education.

While yet a youth, the mystical urge began to manifest itself, relates Frater Livingstone. Before the age of twenty, he had a growing feeling that he had "lived before." Though carrying a heavy academic schedule in school, he likewise began the investigation and study of the doctrine of reincarnation. This resulted in his having such personal experiences as convinced him of the factual nature of the doctrine.

With his formal education completed, Frater Livingstone began a series of peregrinations by which he gained experience but no permanent attachment. He finally obtained a position as Resident Engineer in Ireland for an International Company. This localized Frater Livingstone for five years. Later, a similar post was assigned him in England for an American Company. This provided the opportunity for him to be transferred to the United States and promoted to Chief Engineer.

Frater Livingstone could not forget his experiences as a boy when he had had the opportunity to listen to conversations between his father and potentates, intellectuals, and mystics from the Orient in his home. Being obliged to travel frequently to India and Persia, his father entertained celebrities from those countries as guests in his home, and thus, young Livingstone learned at an early age of the mysticism and philosophy of the East. Caught up in the depression, and his funds exhausted, the things he had heard of these subjects fortified him against the ordeal and made him more able to adjust to the transition in his affairs. As a result, he ultimately attained stability and success as Board



Chairman for a well-known and influential Company in Canada.

Frater Livingstone, his interests now whetted by the esoteric, progressed through various studies—Yoga, Theosophy, Ontology, and psychical research. He had the good fortune while in Ireland to participate in psychical research with the noted Sir William Barrett, F. R. S. Frater Livingstone's search continued and eventually brought him to the portals of AMORC. He had the opportunity to meet Dr. H. Spencer Lewis after the latter had delivered a public lecture in New York City in November 1925. He applied for membership and crossed the Threshold in March of 1926.

The Mt. Royal Chapter of Montreal had the privilege of having Frater Livingstone serve it as Master twice and there he is entrenched in the hearts of the fratres and sorores as a patriarch of the Order in that area. In the year 1958 the Grand Master of AMORC appointed Frater Livingstone Inspector-General for Montreal and Eastern Canada.

Like many other fratres and sorores, Frater Livingstone has the good fortune to have as his helpmate a member as well. Soror Livingstone, having crossed the Threshold in 1930, has helped him in many ways with his fraternal obligations. They have two married daughters and two grandsons.

Though semi-retired, this Frater's life is a full one, with periodical attendance at Company meetings as a consultant. Besides his AMORC service, there is community work, music, and gardening. All who know Frater Livingstone think of him as the well-rounded, modern Rosicrucian.—X

### The Practical Man and Mysticism

Our Extension Department receives many inquiries regarding how to interest the average individual or the so-called practical man or woman of today in the Rosicrucian teachings or in subjects related to mysticism. This is, of course, a very difficult question to answer. There is no fixed formula by which an individual can be interested or made to be interested in something which either he does not know about or does not show any particular desire to learn.

The fact is that all of us in a sense build certain barriers of resistance to impressions.

If one decides that his interest lies completely in one field—we might call that field A—then if field B is substantially in principle the opposite of field A, he will fence off that field.

There are many individuals, partly because of prejudice and partly because of lack of the basic curiosity necessary for learning, who will not permit arguments to be presented that will influence their change of opinion or belief from A to B. If the individual condemns field B before he finds out anything about it, then he is intolerant, refusing even to consider the possibilities of there being validity in another field in which he is not interested.

Therefore, to interest an individual in the work of the Rosicrucian Order or in any philosophy that has as its basis the principles of mysticism, is very difficult when that individual has taken a definite stand against the concept which you are trying to present. Because of the fact that there is no one method or procedure, this organization has for many years adopted various means of attracting attention to the work of the organization.

Two factors govern an individual's attention. They are usually innate manifestations of curiosity and a desire to satisfy the urge to solve a mystery. Therefore, the appeals to curiosity and to answering the questions of mystery are frequently a means by which an individual can be diverted from his present line of thinking. A question, at least, may be raised in his mind that may lead him to a realization that a field, other than that with which he is familiar, may hold an answer to questions and means of direction that previously has been unexperienced.

Before we attempt to analyze further the position of mysticism in a world today, in which so-called practicality and scientific materialism dominate, it might be well to consider just what we mean by practical and the practical man. Like much terminology used today, it has many meanings, and some erroneous interpretations.

In education today, there is a tendency to limit rather than to enlarge the vocabulary of the average student. As a result, more and more meanings are being applied to certain terms, more or less in a popular sense. This has certain limitative effects in that the fewer words that are known and used, the more and more meanings each has. If a large vocabu-

lary is under the command of the individual, he can draw fine shades of meaning between the words that make up that vocabulary; but when so much emphasis is upon shortcuts, the tendency is for each area of thought—whether it be scientific, philosophical or popular—to assign its own interpretation to the meaning of any word.

We can probably find examples where one word has different meanings, from the philosophical, scientific, religious, and so-called practical points of view. We have to understand to a degree the thought processes and background of the individual in order to understand his language. This is to a certain extent the result of the accent being placed upon the factual and phenomenal world rather than upon the cultural.

There was a time when man's education was not considered complete until he studied the liberal arts. These included language, philosophy, and history, subjects which aided man to expand his consciousness beyond the area of his particular interest or specialty. Now the tendency in education is to race through those factors which are only indirectly related to the specialized field in which the individual is studying. As a result, the study of philosophy and literature, which so enriches the mind in its ability to express itself, particularly in the field of words, is so restricted that the individual vocabulary is limited to a few words and prosaic terms which allow very little area for the function of the imagination or for the creation of those forces that lead to original thought.

The practical man today, then, might be considered in the sense of what the average individual considers himself to be. The average individual believes the most important thing in life is to live it with a degree of enjoyment. Now, no one, mystic, philosopher, or scientist can validly and pointedly disagree with that argument. Life is made to be lived, it is true, and it is made, we believe a manifesting process of evolverment in which man should find certain satisfaction or enjoyment. In other words, there is nothing wrong in living and being happy, although the intelligent person knows that not all life can be a continued process of enjoyment. Nevertheless, the most extreme idealist, if he is fair and tolerant cannot take exception to this concept of practicality that man is to

live every moment and try to enjoy all of it that he can.

The point of argument is based on method rather than upon the fact of living itself. As I have just mentioned, enjoyment can be found in many channels, and the individual who limits his measure of enjoyment purely to the physical sensations that accompany the physical acts of the body, is limiting his life and his evolverment. In fact, he is using it up without gaining the full enjoyment that he should. Because a man is learned does not mean that he cannot enjoy life. In fact, he has awakened certain facets of existence that may make enjoyment even more keen. But the practical man in the popular sense has become a mechanized product of the materialistic philosophy that underlies much thinking today.

In the point of definition, the word *practical* actually refers to those things which are manifested in practice or action. In the busy world of today, action is an important fact, so the individual who is concerned in this process might be considered to be practical. In other words, this concept of practicality is directly opposed to the theoretical, the ideal, the speculative. The practical man is the individual who lives to put into practice the things he believes, whether this be applied to the field of politics, religion, science, or any other field.

Now, again the idealist has no fault to find with this concept. He finds fault not with the commission of the act of being practical but rather with the omission of the fact that the practical manifestations of today upon which the so-called practical man bases the premises of his existence would not exist if it were not for the foundation which has been laid in the field of the theoretical, the ideal, and the speculative. To use a simple illustration, would there be an electric light if Edison had not speculated, theorized, and held in his mind an ideal that existed prior to his actual manipulation of the material objects and direction of the electrical current which eventually produced the electric light?

In my estimation, the popular idea of the practical man is a man with many failings, a man who is content to rest upon the work, success, and genius of other individuals. He spurns the speculative, the idealistic, and the theoretical because he is so narrow in his own viewpoint that he cannot see that the

very things he uses and thereby claims to exemplify the practical individual can exist only as a result of speculation and theory that precede it.

I believe that the typical practical man is lazy. He reaps the fruits of the individuals who think out the processes that lead to the actualities that he so glibly adopts as a symbol of civilization and of his life. This individual, then, has certainly shut out consciously and voluntarily all avenues that would lead to his being interested in processes and activities that lie outside this field of actual application of known laws to actual existing entities.

How can today's practical individual truly have an intense interest to the point of feeling a thrill at the discovery of new knowledge unless it enriches him through his pocketbook? Will the individual pause to listen to beautiful music, to view a beautiful painting, or to find delight in the experience of the esthetic? If he cannot be moved even to that concept of the ideal, then the chance of mysticism's appealing to him is most remote.

Conversely, we might say that to appeal to the practical man, the mystic or the proponent of mysticism must attempt to direct that individual toward those avenues which gradually lead to the realm of mysticism. This might be first the esthetic. To interest an individual in beauty, even if it is limited to the design of a machine or some other physical object may be one small step in directing the individual's mind away from the emphasis upon the practical in contrast to the theoretical, idealistic, and speculative. To cause man in some way to ponder the value of what he is doing, while it may not have a pronounced impression upon him or effect upon his behavior, may be a step in turning that individual's thought from a completely restricted and practical world to one that opens the avenues to mysticism.

We might wonder, is man made to be in this modern and popular sense a completely practical man, or is he destined to be a mystic? This, the mystics would answer in the affirmative for mysticism, while the most practical might answer with a doubt. I believe that here is one weak point in the so-called practical man's armor.

There have been few individuals, regardless of how hard-headed or self-proclaimed

practical individuals they may be, who are not willing to admit—provided they have normal intelligence and are reasonably tolerant—that there might be worth-while values outside or beyond the realm of their practicality; whereas the mystic, or the potential mystic will refuse to admit that his values can ever be superseded by practical values. The mystic will admit value where value exists, whether in idealism or materialism, but he will maintain that idealism is the predominant and enduring value and will always direct his ultimate decisions and aspirations toward that end.

The practical man, on the other hand, will frequently admit that he does not know the answers to many questions. While he will live practicing in his life the so-called state of practicality, he will in some moments admit the possibility of a gap in his realization and consciousness. I think this point of view shows that it is within the potentiality of man to become a mystic, once his aim, as it were, is in that direction. What I am emphasizing is a correction of an erroneous concept which is brought out by the popular sense of practicality; that is, that only the practical is normal, and anything speculative or mystical is abnormal.

There are individuals in the so-called practical man or woman category who believe that any mystic phenomena or behavior is abnormal. I believe that the opposite viewpoint is well expressed by William James, writing in his *Varieties of Religious Experience*: "One conclusion was forced upon my mind, that our normal waking consciousness is but one special type of consciousness. Parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. Apply the requisite stimulus, and they are there in all their completeness. They all converge toward a kind of insight. The keynote of it is reconciliation, as if the opposites of the world, contradictoriness and conflict, were melted into one unity."

According to James, then, all that is needed is the proper stimulus. The stimulation to turn man's thoughts toward fields other than those with which he may be occupied most of the twenty-four hours of the day. As stated at the beginning of these remarks, the question is, what can be the stimulus? Possibly the arts, literature, mystery, the appeal to the imagination are keys that lead men to

formulate ideas that will impress upon them the fact that the so-called practical world in itself is not the final answer to all questions.

Perhaps the idealist and the mystic overlook the fact that to deal with the practical man, we must show evidences of practicality ourselves. Because one is mystically inclined does not mean that he shuts himself off from the world. The mystic—that is, true mystic philosophy—teaches that man lives in this world to evolve himself.

It is only logical to conclude from that concept that living in the world for the process of evolvment means participation. There are so-called mystics, and have been at all periods of history, who believe that only by isolating themselves from the world, by entering monasteries, convents, or living in isolated areas of the earth's surface, cutting themselves off from all association with the physical world, is the means by which the ultimate states of consciousness and awareness of God may be obtained.

In the Rosicrucian teachings, we state that meditation and contemplation, as well as concentration, are important factors in the soul's evolution, or at least in the evolution of the soul-personality toward eventual unification with the source from which it came. We do not teach that man should spend most of his life in these processes. In fact, meditation, contemplation, and concentration, used in their pure form should be indulged in more or less infrequently, but with the intention and desire to gain all we can from them.

The individual who believes that the mark of the mystic is the individual who stands or sits with his eyes closed doing nothing, wearing a peculiar garb, conducting himself with behavior patterns which are different from the rest of society in which he lives, and trying to corner everybody whom he meets and force upon them some peculiar or odd belief is even more misguided than the practical man, who bases his whole future on material values. At least in this case, the practical man has a philosophy, even if it is materialism.

The undirected mystic or the misguided individual who believes he is a mystic does not even possess a philosophy. He has only wild ideas of behavior and procedure which bring about nothing for himself, nothing for his fellow men, and do not lead him one step closer to the realization of the ultimate

purposes of being and the relationship of the individual with God.

The so-called mystic who condemns the practical man had better examine the practical man carefully to see what might be beneficial for him in the behavior of the practical man.

My thesis is that the mystic, the real one, is also practical. He lives in a world where he participates in as much of its functioning as he can because he knows his evolvment is dependent upon learning and experience, and that the world is the stage for this process. To attract an individual to mysticism, we must live as if we were individuals worthy of consideration. As individuals we must uphold human dignity, the right of each individual to think and arrive at his own conclusions.

At the same time, we should radiate confidence, but we should not approach the individual by first saying, "I am a Rosicrucian; I am a mystic; therefore, you should follow me." We should approach the individual with the challenge of example; that is by our thoughts and our conduct make the individual who might not seem to be interested in what we study and what we believe, see in our overt behavior that we have values that are worth while.

Once such behavior is observed and obviously apparent to those with whom we associate, we can say, "I believe that any degree of life's domination that I have gained, any degree of happiness or success which is mine, is due to the fact that I believe in a mystical philosophy, that I am a Rosicrucian."

The individual whom we approach must be influenced by ideas and behavior before those ideas and behavior are branded with any name. This is a slower process. We are not proselyting; we are not trying to convert the world to a new system of thought. The Rosicrucian is trying to evolve, and at the same time direct his fellow men to the realization of values which may have more profound meaning than those of the limited, material world.—A

### The World of Spirit

In referring to the world of spirit, I am using popular terminology. I am not using *spirit* in the sense that this word is defined in the Rosicrucian teachings. Spirit in the

popular sense is anything that is not material, while in the Rosicrucian terminology, spirit is the imperceptible basis for the material. We are taught in our early degrees that the forces of cohesion and adhesion act to form the actuality of the world, in other words, matter.

These are the forces which cause the molecular construction of matter to sustain itself. If these forces did not operate, then matter would be transient, unsubstantial. A steel girder which holds up a bridge might cease to be a unit and disintegrate if it were not for the operation of the force called spirit—which causes matter to be and manifest as an entity.

In the popular sense, spirit, referring to anything of a nonmaterial nature, is an all-inclusive word that has never been adequately defined; so in using the phrase "the world of spirit," I am here referring to a realm which exists outside the world which we normally consider to be our physical environment. The world of spirit, then, in the popular sense is what we might more technically refer to in conformance to Rosicrucian terminology, as the world of the Cosmic essence, or the world of the pure Cosmic forces.

It is an area in which matter no longer exists except in potential form, where the forces, vibrations, or other manifestations that cause all else to be, exist freed of material and man-made limitation. This world of spirit of the popular vocabulary is, then, the world that transcends that which we physically perceive. It is the world of being, and in the Rosicrucian sense, the world in which true values lie.

We, as physical beings limited to the material world, are not free to enter this world of being that lies outside by merely desiring to do so. We have to evolve to a point of realization where we can fling off all physical attachments and values, as is taught in some Eastern philosophies, and become aware of the pureness of being and Cosmic manifestation itself.

In this sense what the popular term *world of spirit* refers to, we might simply refer to as the Cosmic, or that phase of the Cosmic which does not include the physical world. In it is the transcendent qualities of being. In our awareness of physical phenomena we perceive only reflections, to use the analogy of Plato. The ideals exist outside this physi-

cal world, and what we are able to perceive with our physical senses are only small imitations or reflections of the real thing.

Plato said that there is an ideal of all things: There is, for example, an ideal triangle. Thus, all that man perceives and calls *triangles* are imperfect copies of the ideal—the ideal existing beyond the physical plane. If we examine the thought of man throughout the time since he became a thinking being, it has always looked beyond the immediate world in which he lived. Man has done this with many interpretations, and he has drawn many conclusions. At the same time, without taking into consideration the conclusions and resultant beliefs of individuals, man as a whole has believed that there existed some factor outside himself that in a degree affected him.

In our modern world, we have been affected by the rapid advance of science, insofar as it is related to the material world, and have become more and more analytical. We have become less and less conscious of the importance of this intangible world, or world of spirit that transcends the world in which we live. In spite of this, man has continued to look without, possibly to too great an extent. By looking outside himself, he may have missed the world which he might have found by seeking for it within.

Many leaders and teachers have encouraged man to look within himself for real value; but in spite of these injunctions, man continues to search outside himself. He believes it a challenge to expand his environment, and that by the expansion of his environment, mentally and physically, by projecting his thoughts outward, he can in a vicarious sort of way go beyond the limitations of the material world in which he lives.

We are told in commentaries of a popular scientific nature that we live in the space-age, an age in which man will extend his horizons beyond this planet to which he has been confined through all time, at least so far as our present history is concerned. Man is therefore seeking ways and means to explore what he calls outer space, that is, the space beyond this physical planet upon which we live.

What he will find there he does not know, but in being impelled to explore this area, without admitting it, he is actually being driven by the same force that impelled primitive man to believe that outside his immedi-

ate environment was a different world, a world of spirit, as he called it, in which there were forces and functions that he could not perceive or understand.

The modern scientist might be insulted to have it said that his desire for the exploration of space is so motivated. Fundamentally, though, it is the same factor that caused primitive man to believe thunder to be the voice of a deity outside the physical world, lightning to be that deity's anger, and many other phenomena that arose outside his environment to be similarly interpreted. Actually, however, man in his exploration is just reaching out as he has always done to a different area of environment.

In attempting to locate man's belief in life as a continuing manifestation outside the physical world, it is interesting to note that few references exist to the possibility of life in a material form existing outside the physical world. It is believed that the ancient Greek philosophers confined the world and all manifestation within the planet earth, considering that no physical life existed outside of it. Aristotle believed that no material bodies existed other than those on the earth. There were references to the heavens, to the planets and the stars, but frequently these carried out the concept that anything off the earth was in the world of spirit.

The earliest reference that has been brought to my attention of the possibility of physical beings something like ourselves on other worlds was one made by Bernard de Fontenelle (1657-1757), who raised the question as to whether other worlds in the universe could be inhabited by physical beings such as ourselves. He expressed the question, leaving the great conception of the area outside the world as being purely of a nonmaterial nature and raising in the mind of man the thought that other beings similar to us might exist on other worlds.

Man seeks to understand and explore space today. In doing so, he is impelled by the same impulse that caused him to be inquisitive about thunder and lightning or other phenomena outside his immediate environment. Whether man will find other physical beings in the universe or not is a question on which we can only speculate, but possibly the ancients were not so far wrong as we might first conclude.

Possibly there are conditions or circum-

stances beyond the physical world or the physical universe that are still a world of spirit. Possibly there is an area of pure being, of mind, where man can attain an understanding of the working of these phenomena. When he has understood himself, is free both physically and mentally from the limitations of material environment and may extend his consciousness to areas that lie outside the environment beyond our universe, he may enter what he has chosen to call the world of spirit.

We know that the universe is a vast accumulation of matter. We have examined samples of other parts of the universe that have come into the gravitational orbit of the earth; therefore, we have reason to believe that wherever there continues to be matter, there will be a physical universe governed by laws substantially the same as those that govern the physical manifestations of life with which we are familiar on this planet. But this does not mean that the physical universe occupies the whole of being.

In fact, I believe it is only a very small part because man's horizons can become only as broad as his concept of being permits, and matter is only one small insignificant manifestation of the Cosmic forces that exist. If we can consider space outside our concept of it as being a gap between physical objects in our consciousness; then the whole of being must be a manifestation which transcends the ability of man to comprehend.

Today our horizons have expanded beyond our immediate environment. Communication and transportation have made it possible for us to encompass the earth very quickly. We are extending our consciousness beyond this physical world now, but if we are to understand ourselves and the Cosmic, if we are to arrive at an understanding of a realm of being that truly transcends all physical phenomena, we must realize that physical movement, whether it be to the next room, the next planet, or the next solar system, is in itself not the answer to man's understanding of himself, the world of spirit or the Cosmic realm.

Man has grown to the extent that he has through the exercise of mental as well as physical abilities. Keeping these in balance and harmony is the key to his future growth. If man is to understand what we now popularly call outer space, he should go not only

equipped with the tools and instruments of physical science but also with the tools of parapsychology, mysticism, philosophy, and religion. He should go attuned to vibrations and concepts that may supersede any means of physical measurement that he has because in the entire realm of being, which encompasses the Cosmic itself, there exist knowledge and experience about which man has not the least idea.

He is not going to understand or measure in terms of instruments that measure only the physical environment with which he is now familiar. He must develop a sensitivity to those vibrations affected by thought, by forces which we as Rosicrucians define as *Nous*, the substance which manifests all being.

If man is to understand being, he must be attuned to all phases of it. At this point of his evolution, he may fail in his conquest of space unless he first realizes that the conquest of *self* and the ability to relate that self to a growing concept of being is the prime requisite of his attempt to explore the unknown.—A

### The Origin of Man

A frater of Costa Rica says: "What does AMORC have to say relative to the theory of the evolutionary origin of man as opposed to the theory of special creation? Personally, I am in favor of the first concept, as more plausible and consistent with modern science."

Rosicrucians are definitely in accord with the theory that *homo sapiens*, or genus man, is evolved from less developed organisms. This, in our opinion, does not in the least detract from the spiritual evolution of man. It does not deny him what we term a *soul-personality*.

Christian theology, in its more orthodox form, has clung to the special creation theory as based upon the account in the Book of Genesis in the Old Testament of the Bible. The Old Testament, however, from an exegetical analysis, is a combination of legend, myth, and historical fact. Centuries passed before the Old Testament was collected and reduced to a written form. Prior to that it consisted of tales passed down by word of mouth. Though having authoritative acceptance, such accounts suffered from being

passed from one to another. Furthermore, they must be construed symbolically and not all literally.

Man, however, recognizing his intellectual supremacy over other living creatures, has acquired pride in his status. He has chosen to presume that he was specially endowed with his attributes and was thus especially chosen by the creator as an exalted being. Nevertheless, man could see the evolutionary effect, in his own immediate period of environment, upon the culture of his own kind. People, such as the Australian aborigines, were obviously exceedingly primitive as compared to the average modern European. He could also see the effect of education and association upon the offspring of tribesmen brought from wild regions of Africa and introduced to modern civilization.

However, it was the theory of the descent of man from a lesser species that seemed to offend the human ego, and to place man definitely in the category of an animal. Of course, biologically and anatomically, any observer could see that, organically, man is dependent upon many of the same faculties for his existence as are lesser living things. But, if man presumed he was a *special creation*, then he could consider his physical form but a mere convenient pattern which nature had found efficient to use and which was given him simply to house his special attributes of mind and soul. In other words, that in which the human being excelled he desired to conceive as an unique implanting and conferring upon him. This satisfied the ego.

Paleontology and anthropology have traced man backward to beginnings of nearly a million years ago. Step by step backward, discoveries and study reveal a closer and closer affinity between man and the anthropoid apes. It discloses that there was a time when a mysterious division occurred. Along one line, many millions of years ago, there continued primates and monkeys, and along the other line there evolved hominoids, that is, man-like apes and eventually man, as we know him.

The geologic period in which man apparently came into existence, from a study of fossilized remains found in certain strata of the earth, is known as *Pleistocene*. This period may be divided into the Lower Pleistocene lasting 500,000 years and the Middle

and Upper Pleistocene of another 500,000 years. Man as a species came into existence in the Middle and Upper Pleistocene period. However, as we have said, he had ancient ancestors, millions of years previous, that in their evolution, contributed to his eventual emergence.

Just where man had his origin, where he first gained his stature as *homo sapiens* is still a moot question. It is believed that centers of evolution were Asia and Africa. Climatic conditions undoubtedly had a considerable effect on the acceleration of the transition from man-like apes to man. There was the age of the great glaciation, of the descent of great sheets of ice which moved southward, driving all surviving life before it. The great glaciers at one time covered almost all of Northern Europe and large areas of North America. Existing animal life fled before the ice or was destroyed by it.

During this period, according to fossilized remains, there existed in Europe the elephant, woolly mammoth, rhinoceros and herds of horses on the steppes. In North America there were great bears, lions, saber-toothed tigers, and camels, some of their fossilized remains having been found in cave deposits. This struggle for existence may have quickened that evolution which brought forth thinking and reasoning man. But from discoveries made in recent times it has been contended other great factors were likewise involved.

The hominoid is described as a man-like ape. It is said to have diverged from the anthropoid line in the Miocene period some 20 million years ago. These hominoids looked like apes but yet they had human-like capacities. They were small in stature and science has named some of the types *sterkfontein* and *swartkrans*.

The brain case of the early man-apes, that is, the skull that holds the brain, was in size a little larger than that of the apes because as the brain grows, so, too, do the bones that cover and protect it. The brain size increased rapidly "doubling in size between the man-ape and man." Then, it slowly developed thereafter, showing "no substantial change in the overall size for the last 100,000 years."

Determination of the appearance of the man-ape has been made from several skulls and a large number of teeth and jaws. The pelvic remains show that they were bipedal

(two-legged). The pelvis was quite unlike that of the apes. It was short and broad like man's and curved backward, "carrying the spine and torso in bipedal position." In other words, the pelvis was so formed that it helped the man-ape to walk erect.

The jaws of the man-ape are less heavy and more vertical than those of an ape. The ape used his teeth for fighting and tearing, the prognathous jaw making it easier for the ape to attack and seize with the teeth. When other means of defense were developed and available, the massive extended jaw was no longer necessary and the face consequently became less heavy and more vertical. The brain case of these hominoids was about 940 cubic centimeters, whereas the capacity of the "endocranial average European is 1500 cubic centimeters." Existing primitive human races have a brain capacity of 1200 cubic centimeters. The great apes from which the hominoid descended rarely exceeded 600 cubic centimeters.

It is generally conceded by anthropologists that man's early toolmaking was the principal factor in the development of his intelligence and his distinctive evolution. Behavior has an effect upon environment, and environment, in turn, upon behavior. At one time the ape-like man began to use stones to acquire his food and to protect himself. This was a decided change and an advantage. It caused him to concentrate upon different external elements and to devise means for their further application. This concentration of purpose related to something of the environment. It was the exercise of intelligence and resulted in the further development of the brain.

The use of simple tools began before the advent of ancient man. There have been found with the skeletal remains of the hominoids *eooliths*, meaning dawn stones. These were the crudest of stone implements. They were mostly of flint which is practically indestructible. They were apparently used to pry food from objects and to cut it. Further, such a "fist stone," one fashioned to fit the hand, could be used as a lethal weapon where the bare fist would not be sufficient to kill. The Paleolithic period has been divided into two parts: the Old Stone Age and the New Stone Age, or Neolithic. This latter period lasted a few thousand years before man discovered metal. In this Neolithic period man



had advanced to weaving and to the making of crude pottery.

In the Neander Valley of Western Germany, nearly a century ago, a skull case of what has since been called the Neanderthal Man was found. This was not a man-ape, but a *man*. Since then later findings have made possible a complete skeleton of this ancient man. Man still possessed ape-like dentition, that is, large teeth but they were distinctly human and not those of an ape. It has been estimated that the Neanderthal males were about five feet, four inches in height and the females six inches shorter. However, the physique of these men was powerful. They walked slightly stooped with head extended forward and the knees, it has been theorized, were slightly bent. These men sprang, of course, from much earlier man, as the pithecanthropus (Java Man) and the sinanthropus (China Man).

The upper Paleolithic culture produced what may be termed the modern type of man. The forehead was high and there was a reduction of the heavy brow ridge, because man was not using his face to fight and he no longer needed the protruding bone over the eyes to protect them. This more evolved man is known as the *Cro-Magnon Man*. He was nearly six feet in height. In fact, some skeletal remains have been found to exceed this. It is most interesting to note that the brain case of the Cro-Magnon had a capacity of 1700 to 1800 cubic centimeters, equal to that of modern man.

The remains of some of their artwork has been found painted on walls of caves. An example is the famous wall paintings of bison in the cavern Font-de-Gaume, which were originally done in red and brown colors. *Homo sapiens*, the thinking, reasoning type of human as of today, is estimated to have emerged in the evolutionary process as recently as 50,000 years ago.

From the mystical point of view, we say that man, as a spiritual being, only came into existence when he had evolved *self-consciousness* to the level that he realized his psychic or soul consciousness. He then became soul conscious, that is, a *soul-personality*. We do not mean to imply that the Neanderthal Man, for example, did not have this soul essence nor in fact that even the hominoids did not possess it. *They did*. But it was *without*

*realization*. Spiritual man thus was a much later evolution than physical and intellectual man.

Whence do we proceed from this stage? What awareness or faculties will time bring forth? Certainly, *homo sapiens* is not the final word. As toolmaking resulted in arts and crafts and a medium of expression by which man gave vent to feelings that evolved into soul consciousness, so too, further philosophy, mysticism, and even science may bring out qualities that will add to man's *self-development*.—X

### Are There Absolute Truths?

A frater now addressing our Forum, says: "I would like to know why, if there is an absolute self, there are no absolute truths? Why are not mathematical truths conceived as absolute truths in the sense that they are positive facts that can under no circumstances be changed or altered? Further, why might not such mathematical truths be considered laws that apply under all circumstances whether of earth or elsewhere in the universe?"

Suppose one wears a heavy pair of green-tinted sun glasses. The filter quality of the glasses would affect the wave lengths of color of all that he sees. To some degree it would definitely change all other colors of the spectrum by subtracting or holding them back. Obviously, this will occur not in any particular place nor at any particular time, but anywhere that he wears the glasses where there are the usual visual conditions. Everyone has had this experience with sun glasses. We know that it is the glasses which are altering the normal appearance of objects as they would be seen without the sun glasses.

But, suppose we had *always* worn sun glasses and had never had a visual experience without these tinted glasses! If that were true, we would never have been aware of the phenomena produced by the wearing of the glasses altering the wave lengths of light reflected from objects seen. In such a condition, normal vision, to us, would seem to consist of what was experienced *with the glasses*. Such vision would be to us *the absolute*, the unalterable. In fact, we could not even conceive of any different visual state.

This homely analogy is offered as an introduction to the discussion as to whether there are such things as absolute truths and whether mathematics is one of them. An absolute truth would be a static condition, never subject to variation (such as evolution). If we consider Cosmic and natural laws as absolute truths then we concede that there is *not* a dynamic Cosmic, or universe, but rather a *static* one. This notion is more and more inconsistent with the findings of science which advocate and reveal a *relatively* stable state, rather than an absolute one existing in the universe.

But let us look at the matter from the viewpoint of *truth*. There are, of course, various philosophical definitions of truth. We may hold that truth is that which has reality to us, which is indubitable and which we cannot refute. Then again, as that school of philosophy known as the pragmatists would say, we may contend that truth is only that which has a practical and demonstrable end and nothing more. All of this, we note, is *relative*, to the *human mind*.

It is the mind of man which declares that something has reality and is to be considered truth that is irrefutable. Does the fact that something persists in its nature, that is, as classified in the categories of the human mind and has sameness of appearance or quality continuously, necessarily prove it to be absolute? Consider certain long cycles of change in nature—and in the Cosmic—covering eons of time. In relation to the entire period of rationalism, the period of human reason, such changes seem eternal in length. The whole duration of man's ability to observe and to reason as *homo sapiens*, is infinitesimally short in contrast to these certain, slowly changing cycles of Cosmic phenomena.

Generation after generation, century after century, man is not able to discern with his finite mind—notwithstanding his modern instrumentation—any change in certain phenomena. These phenomena, then, he accepts as *absolute* laws and truths. They are, for all of his application of them, comparable to what he considers as the absolute. However, there were things thought to be absolute, unchanging, and positive in the past, that time and evolution have since shown man are not so in fact. At one time, man thought the

“fixed stars” were actually so. He had little to determine that they were otherwise. He has since learned that even our solar system, the whole Milky Way is not absolute in a sense of being in a fixed position in space. Everything is moving in relation to other *relatively* stationary bodies.

As for mathematics, it is well to accept it as absolute for practical purposes, but only *relatively* so, not so in fact. We cannot disprove our mathematical truths because they are the pleroma of human reason—as of now. They are the acme of our human categories, the limitation of our power of discernment. We have not the mental capacity at the moment to see beyond the *truths* of our mathematical rules. Consequently, they become laws to us. They are like the sun glasses to which we have referred. We think by means of such categories wherever we are, and accordingly, what they reveal to us seems absolute.

Immanuel Kant declared that man had *a priori* knowledge; that is, he possessed within himself such categories, for example, as *quantity, quality, relation, and modality*. In other words, all external experiences, all sensations arising from impressions of the external world, fell into these categories or classes and thereby became definite points of knowledge. It would make it appear that such categories were then absolute truths since all men's minds form their experiences by one of these molds. But, again like the sun glasses, they are but a medium through which experience is had, and in no way are proof that the ideas are absolute and independent of that which shapes them.

It is sufficient for man to accept the idea that there is reality, that it has no particular form but is ever becoming something—that *something* being related to man's ability to fix it momentarily in his consciousness; that is, to give it identity to himself. That *fixing* may be for but a second, but it may continue to have its particular form for eons of time, *seemingly* changeless and absolute insofar as the human comprehension is concerned.—X

### Is Cosmic Consciousness Sufficient?

A frater of South Africa rises to address our Forum: “I understand that if we attain cosmic consciousness, we are guided in the

way which will be to the utmost benefit of each person, according to his particular needs and circumstances (both spiritually and materially). In that case, why is it necessary to have a 'goal' in life?"

For proper understanding of cosmic consciousness, we may reverse the order of the words and say "consciousness of the cosmic." If we think of the cosmic as being the "One"—the totality of all order and manifestation, both physical and spiritual—then it is, in substance and function, an all-pervading intelligence. Cosmic consciousness then consists of man's becoming conscious of the Cosmic within himself and his relation to all reality of which the cosmic is composed. Simply put, man's consciousness has realization of the greater consciousness and intelligence of which his being is a part. In mystical parlance, it is *union with the absolute*.

The result of such a cosmic experience is greater illumination for the individual. By illumination we mean a more profound understanding. But understanding of what? This illumination is not had in a parcelled-out cosmic knowledge that is a unique and different kind of ideation or language. Rather, it is a reorientation or reassembling of our existing knowledge. It is a reframing of our experiences in new and inspirational ideas. The effect of the idea, its objective, the end to be attained, may be new to us but it is framed in the terms of our language, education, and experience. If this were not so, cosmic illumination would not be comprehensible to us. Neither would it be applicable to our lives here and now.

The guidance of the cosmic is, in fact, the revelation of an objective, a way to be traveled, an end to be attained. The cosmic thus *impels* us as an urge rather than *compels* us as a force. It behooves the individual to interpret the inspiration, the revealed objective to follow, in terms of the way of life. In other words, before us lies this cosmic revelation, this mission, for a period of our lives. We then must adapt our personal powers, our reason, memory, imagination, and will toward its accomplishment. The cosmic guidance will also assure renewed inspiration periodically and provide strength and determination. From that point on, we are on our own.

If cosmic guidance were to lead us on without thinking on our part, without the exercise of our own powers and faculties, this would constitute a blind *fatalism*. All that would be necessary would be to make cosmic contact, and then resort to a trance-like state in which we would be motivated as a kind of automaton. By this means we would not learn of the cosmic function in our material world. We would not know the laws involved and what is in harmony with such and what is not.

How could we develop our soul-personality if we were guided like a blind person through the maze of life's intricacies? How could we appreciate the cosmic gifts of our latent powers? We seek to develop cosmic consciousness so that we may experience the fullness of self and its relation to all other reality and to work in harmony with it. This is the only guidance we can expect from the cosmic or that we should rightly desire.

There is yet another advantage in this cosmic guidance or cosmic consciousness. Each of us, long before having such an apotheosis or ecstatic experience, has perhaps formulated particular objectives of his own. These constitute what we sincerely believe is the *summum bonum* or highest good in life for us. We even map out a specific course of action to follow as a pattern of life, by which this end is to be eventually realized. Cosmic illumination in meditation, however, will often reveal the error of our thinking. It may show it to be fallacious, no matter how idealistic our motive in establishing it. Consequently, we are, by this guidance, given the opportunity to rectify, to change, our ideal and the method which we have assumed to approach it.

Always, however, when there is a difference between our conceived way of life and what is cosmically revealed, we have the opportunity of choice. We may—as some do—disregard the illumined suggestion and persist in accordance with finite reason. Consequently, we may eventually learn, sometimes too late, that our decision was in error.

It may be asked, How can one who is cosmically illumined and has had revealed to him such new self-evident truths, disregard them for personal ideas over which his reason has labored? It would seem that one who is

capable of such an afflatus of the soul would realize the supremacy of cosmic illumination over his own reasoning. Again, we must understand that an experience of cosmic consciousness does not necessarily change the mortal mind and will of man overnight. The human ego is strong in its personal convictions and, therefore, must often be tempered by the force of human experience.

It must be further realized that all those who have experienced that sudden illumination that is cosmic consciousness have not actually sought it. In fact, they may not fully understood what they have experienced. They may think of it in the limited, even distorted, religious sense and, therefore, be almost fearful of the revelation which they have. Consequently, with such a lack of appreciation, they are likely to be less inclined to abide by it.

The mystic, the real student of the phenomenon, who knows its sacredness, and who struggles by practice and meditation to attain cosmic consciousness, is obedient to the illumination he may receive. To cast it aside, to disregard it, he considers a sacrilege. Consequently, he then benefits from his moment of illumination. Subsequently, his rational guidance, the manner in which he orders his life, is always in conformity with the inner light which he has received.—X

### Projecting to Other Worlds

A frater now rises to say: "Let us assume that AMORC agrees that life probably exists on other planets besides earth. Further AMORC teaches that time and space are not actualities and that projection or bilocation of the human consciousness is possible. Why, then, has no advanced occultist or mystic of AMORC projected to the other planets and stated with authority as to whether life exists there or not?"

We have said, in numerous articles on the subject, that in all probability life exists on other celestial bodies, whether in our solar system or not. We cannot conceive that life is a caprice of nature and just happens on earth. It is quite reasonable to presume that, wherever the physical conditions are susceptible to the building of those molecules that will generate and sustain the energies from which life comes, there will be life.

It has been theorized that an energy charge from space, eons ago, entered gases upon the earth, producing nucleic acids and amino acids or organic salts from which came about the phenomenon of life, reproduction, and mutation.

This latest scientific hypothesis is not inconsistent with the Rosicrucian doctrines. We contend that the positive polarity of Nous, the universal creative energy, impregnated the spirit energy (the basic underlying substance) of matter and their union brought forth the phenomenon of life. Science, of course, does not as yet know what electrical force or energy from space entered into the gases that were the causal factor of life. It has been further theorized that possibly cosmic rays may have been the original cause. Be that as it may, there is no indication that earth alone was so singled out to be the theatre of life.

In the reasonably near future space exploration will establish the fact of life, of a kind at least, on one or more of the planets of our solar system. It may be a very simple type of life, like algae or such single cells as the amoeba, but nevertheless such would be apodictical of the fact that life is not restricted to earth. Where there is life, it is only a matter of favorable environment and mutation to bring about the evolution of more complex organisms. Behavior and environment help to develop intelligence and to bring about evolved higher forms of life.

Officially, the Rosicrucian Order does not believe that there are beings equal or superior to man in intelligence on any of the planets of our immediate solar systems. We hold to this opinion because intelligent beings on, for example, such planets as Mars and Venus would find the means of making manifest their presence to mankind in a way acceptable to *all human beings*.

We are quite aware of the flurry of interest in "flying saucers" and of the bombastic claims of certain authors—and lecturers for pay—who profess to have "secretly" met men from Mars and Venus. Others have even declared that they have journeyed on space vessels to other planets. However, such statements are not scientifically acceptable. It is true that commercial air pilots and others have experienced strange celestial phenomena, but that is not irrefutable proof that

intelligent beings dwell on planets in our solar system.

It would indeed, however, be very illiberal to presume that there are not highly intelligent organisms dwelling on planets in other solar systems and in remote galaxies. The infinite number of such celestial bodies makes it highly probable that the phenomenon of life has been repeated many times on one or more of them. In fact, on many such bodies life has perhaps flourished and attained a high state of development and then become extinct even before our earth came into existence. Almost every thinking person will agree that this speculation is a probability.

Theology has preferred to conceive man as God's chosen being and the only recipient of soul, and the earth as the only habitat of such beings. To think of life existing elsewhere was, to theology, to detract from the eminence which man desired to confer upon himself. In fact, Giordano Bruno, monk and philosopher, was burned at the stake in Rome by the church in the year 1600 for voicing the opinion that this world was not necessarily the only inhabited one.

It is quite possible that intelligent life on worlds tens of thousands of light years distant from ours, may not even have knowledge of our speck of dust—the earth. Consequently, no attempt to contact it would be made by them. Further, we cannot presume that their organism, their particular configuration or structure, and their sensory perception would be the same as ours.

Their means of communication thus might not be perceivable by us—or we might perceive impulses from them and not identify them as being a contact from an extraterrestrial intelligence. Suppose such beings possessed another sense faculty of which we have no knowledge. Presume, too, that that was the medium by which they communicated. We would have no means of registering impressions from that organ; at least we would have no consciousness of them. Consequently, such beings could exist and they would know of us, but we would not know of them.

So far as projection or the extension of the psychic self into space is concerned, such a projection of consciousness is mystically and metaphysically declared not to be restricted in any sense, that is, limited by such condi-

tions as time and space. In other words, projection appears to be instantaneous, regardless of distance. That being so, it would seem probable that an advanced mystic should have probed with consciousness interstellar space and determined *personally* whether other beings equal or superior in intelligence to man exist there.

The fact is that throughout the years a number of individuals have *claimed to have done this*. The tales they subsequently related, usually in books for *popular sale*, have been fantastic. Oftentimes the elements of their tales were very incongruous, at least as regards what astronomy at present knows about interstellar space. However, since the experience was a personal and intimate one, no other individual could refute it;—likewise, the one having the experience could not substantiate it. Other persons would need to accept these statements merely on belief though often the details of the same would strain one's credulity.

In our opinion, and it is merely assumption, many contacts which persons assume to be with disembodied intelligences after death are not so in fact, but actually *may be* psychic communication with extraterrestrial beings. How many of the occasional strange impressions and urges that we experience—quite unassociated with the pattern of our personality—may be from *other minds in space?*

Now, we wish to be frank and issue a warning. There are many persons who are emotionally unstable, who suffer from minor mental aberrations. Their ordinary behavior is not erratic enough to be noticed by an untrained observer. Such persons are not capable at times of distinguishing between a subjective experience and one of reality. An image in their minds will have to them the same vividness and reality as something objectively perceived by them. Consequently, these persons, having their imagination stimulated and quickened by the stories of "flying saucers" and "little green men from Mars," begin to imagine such things in their minds. As they think about them, they see themselves on spacecraft and landing on planets.

Since these unfortunate persons cannot differentiate between the elements of their imagination and fact, they relate the former as "actual experiences." They sincerely be-

lieve that they have participated in such events and they write and speak about them with positive conviction. Often only those versed in astrophysics and astronomy can tell that their accounts are imaginary because they describe things about a planet which are scientifically undemonstrable. The credulous person is often misled by these unfortunate victims of delusion. After all, such instruments as the spectroscope tell us, with quite a degree of accuracy, whether a planet has an atmosphere and whether it has gases that will be destructive to life in any form.—X

### Some Applications of the Law of the Triangle

Each and every Rosicrucian strives toward the attainment of mastership. Mastership is exactly what the word implies, mastering self. Mastership is therefore in its ultimate perfection the control by the individual of all phases of his being; a master should have complete harmony with himself and with his environment. The inner self should assume equal status with the objective or outer self, and intuition as well as reason, should be the guide by which he lives.

This ideal of complete mastership is the goal of all Rosicrucians. After the fundamentals contained in the lower degrees of our teachings are learned and mastered, it is the function of the higher degrees by further guidance, suggestion, and knowledge to direct the individual toward mastership and eventual illumination. The monographs that we study as we advance through the teachings will point out problems that will be encountered in the process of attempting to attain mastership.

At the same time, they will indicate methods, exercises, and procedures which followed will strengthen the psychic centers and assist the development of the inner self. These exercises and procedures are the heritage of the Rosicrucians. They are the inner teachings that we use in order to benefit from the experience of others and be directed in our own evolverment.

This study and each exercise that we perform with sincerity will aid the self so that it may begin to comprehend the full implications of mastership and illumination. In

this way the Rosicrucian monographs serve as a basic guide which the student needs to consult and follow in order to direct his efforts toward mastership.

The most important area of the Rosicrucian student's work throughout our teachings concerns the efforts which he must make toward the attainment of proper attunement with the Cosmic. Attunement in this sense is the relating of the self with the source from which it came. Through this attunement the student also attains the self-knowledge which is necessary in order to be aware of the psychic forces which may be contacted through the inner self or soul. It is, after all, through this knowledge of ourselves and of the soul that mastership is made possible.

In one of the classes at the recent Rosicrucian Convention, I presented a demonstration arranged with the help of the Rosicrucian Technical Department. I am now repeating that demonstration in such a way that each Rosicrucian may make use of the exercises in his own sanctum. They will reveal some principles of mastership and attainment, and at the same time will prove some fundamental laws of symbology as expressed by the triangle, as explained in some of our earliest teachings. Like all exercises, these are designed to assist you, but they can do so only if you use them conscientiously and systematically.

The greatest problem that confronts the student who wishes to develop is the failure to use consistently the principles and methods presented. It is like an individual attempting to learn to swim but refusing to exercise those muscles and to practice those movements which mean the achievement of the hoped-for technique.

The performance of these exercises will prove of value to you in proportion to your sincerity and your application of them. They are in three parts, and their purpose is to point out ways of assisting you to a better degree of attunement with the Cosmic. Through this attunement you will attain the self-knowledge which can be further developed through your own efforts. I repeat, however, the key to mastership is contained in the Rosicrucian monographs. No one exercise or set of exercises can replace the instructions in the monographs themselves. These monographs have been prepared and

arranged to direct the student toward the attainment of the self-evolution which he seeks.

The philosophy of the Rosicrucian Order emphasizes the principle of mastership and evolverment, and the exercises which follow are supplementary. They can be easily performed. They only aid you in re-establishing certain principles within your consciousness and help you to direct your consciousness toward the areas that you seek to evolve. In this sense, they are comparable to the scales that a musician practices, not in themselves musical, but providing the opportunity to use the instrument, the fingers, and the movements necessary to produce the music.

To perform these exercises, cut an equilateral triangle from a piece of plain or colored paper or cardboard, large enough to be seen plainly when you are seated in your sanctum. It may be placed immediately in front of you, or across the room if you prefer to have a larger one. You should be able to sit comfortably relaxed, and yet easily see the triangle.

During the exercise, which consists of three steps, it may be useful to you to have music in the background. This is a matter of personal taste. Music in itself will not assure success with any exercise or experiment, but to many people it is conducive to concentration and meditation.

The three parts of the exercise are as follows:

1. Place the triangle first in a position with its apex upward. This, as explained in our early degrees, is the triangle on the material or physical plane. Some students do not understand the symbology of the position of the triangle, and possibly this exercise will clarify it. Now sit comfortably and look at this triangle with its apex upward, symbolizing the material plane. Man, a dual being, residing on the physical plane, must reach upward toward the Cosmic and Cosmic unity, if he is to be aware of Cosmic forces. This is the principle symbolized by the triangle with its base on the physical level and its point up toward that area which we conceive to be the Cosmic sphere. While you look at the

triangle, relax, mentally reaching upward toward the Cosmic. Direct your thoughts toward the apex of the triangle, toward the Divine source, and attempt to contact it.

2. For the second part of this exercise, reverse the triangle, placing it with its apex downward. This is the triangle on the immaterial, divine, or psychic plane. It is symbolic of the dual Cosmic forces descending toward the material plane to infuse the individual and all physical being. During this exercise, while meditating upon the triangle, make yourself receptive. Visualize the dual polarities of the Cosmic directed downward toward you and inwardly stimulating you.

3. The third part of this exercise is an exercise purely in meditation. It will give you the opportunity to meditate on the two previous parts of the exercise. By visualizing the triangle in both positions, that is, on the material plane and the psychic plane, as well as one overlapping the other, you will have a six-pointed star. (If you prefer, you may use two triangles, one superimposed upon the other so that you will see both combined, a triangle with the point upward and one with the point downward.)

In this exercise, you are symbolically combining the two forces of the Cosmic, or the two principal forces of the universe, pouring, as it were, the constructive forces of the Cosmic upon us. Here is symbolized the forces which we can realize and of which we can become aware, as well as the striving of the individual to reach upward toward them. Man's own growth, his own body, his soul evolving within him, illustrate his realization of Cosmic forces and his reaching toward them and in turn their reaching downward toward him.

This is the symbol of the Order—the Rosy Cross—the cross being a symbol of man's body, and the rose being the symbol of the evolverment taking place. As the rose unfolds, so man evolves. His inner self can also unfold. With the assistance of the outer self, through incarnation after incarnation, the inner self eventually reaches a state of final attainment of mastership and perfection.—A





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